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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 20.

THE ST. LEOPOLD FOUNDATION.

The following account of the formation of this society is copied from the Preface to a book entitled '*Foreign Conspiracy against the Liberties of the United States*,' published in New York early in 1835. I would here remark that there do not appear to be sufficient reasons for justifying the application of the term *Conspiracy* to this institution. If the Catholics in the Austrian Empire esteem the Catholic religion, as they undoubtedly do, above every other form of Christianity, it is equally right in them to aid its diffusion by missions in other countries, both Protestant and pagan, as it is in Protestants to use means for the spread of the Protestant religion in Catholic or heathen countries. If political projects mingle in their religious motives, it is a concern of their consciences; and it may be remarked that it is very difficult to keep the properly religious objects of an extensive organization, wholly distinct from its political relations, motives, tendencies and results.

By conspiracy is commonly understood an agreement of several persons to do something evil or unlawful, known to be such. There is no evidence that there is any thing evil or unlawful as implied in a conspiracy, which is contemplated by the Leopold Foundation, and much less is it true that the members have viewed any object of it in this light, or have undertaken such an object.

The *tendency* and *result* of an association are very different things from the *design* of such an organization, and so far as evidence is presented to us, the author of the '*Foreign Conspiracy*' has mistaken the design for what his imagination supposes is the tendency, and will be the result.

Moreover, there is no evidence that the *means* used by the Austrian associations, are either evil or unlawful, such as belong to a conspiracy. These are essential points to be proved, before this author can justly charge upon the originators or members of the Leopold Foundation the crime of a '*conspiracy against the Liberties of the United States*.'

'In the year 1828, the celebrated Frederick Schlegel, one of the most distinguished literary men in Europe, delivered lectures at Vienna on the Philosophy of History, (which have not been translated into English), a great object of which is to show *the mutual support which Popery and Monarchy* derive from each other. He commends the two systems *in connection as deserving of universal reception*. He attempts to prove that sciences, and arts, and all the pursuits of man as an intellectual being, are best promoted under this perfect system of church and state; a Pope at the head of the former, an Emperor at the head of the latter. He contrasts with this, the system of Protestantism; represents Protestantism as the enemy of good government, as the ally of Republicanism, as the parent of the distresses of Europe, as the cause of all the disorders with which legitimate governments are afflicted. In the close of Lecture 17th, Vol. II. p. 286, he thus speaks of this country: "*The* TRUE NURSERY *of all these destructive principles; the* REVOLUTIONARY SCHOOL *for France and the rest of Europe, has been* NORTH AMERICA. *Thence the evil has spread over many other lands, either by natural contagion or by arbitrary communication.*"

'Let it be remembered that it was in Vienna, in 1828, where opinions so flattering to the pride of legitimacy, were publicly preached by one of the first scholars of the age, where the United States were held up to the execration of his Austrian auditors as the "*nursery of destructive principles*," as the "*revolutionary school for Europe*," as, in truth, the great central fire which threatened the rest of the world, and which must be put out, ere European governments could rest in safety. Let it also be borne in mind that it was in Vienna, in 1829, immediately after these opinions were promulgated, while the influence of Schlegel's eloquent appeals was still fresh, that the *St. Leopold Foundation* was set on foot for the purpose, to use the language of its own reports, "*of promoting the greater activity of Catholic Missions in the United States.*"

'Here then we have doctrines advanced in Austria, that *Monarchy* and *Popery* mutually sustain each other, that *Republicanism* and *Protestantism* also sustain each other, and that the great nursery of this hated Republicanism is these United States; and immediately consequent on the promulgation of these opinions, a great Society is formed, with the Emperor of Austria for its patron, the Counsellor of State, Prince Metternich, its grand manager, and all the officers of State the zealous promoters of the design, and engaged in the instant vigorous diffusion of Popery in this country. Now, what is the intention of Austria in spreading, in this country, Popery, the natural ally of Monarchical government? With the facts of the case before them, the people will not be slow in forming their judgment of the nature of this ostensibly religious enterprise, and whether the term *conspiracy* is too strong to apply to this insiduous attempt.'

'But who, after all, is Frederick Schlegel? He may be a great scholar, but what is his situation that so much weight is to be attached to his opinions? I will give my readers a brief account of him, abridged from the *Encyclopedia Americana*, (edited by a German,) sufficient to enable them to judge if too much stress is laid upon his opinions. 'Frederick Schlegel, (one of the great literary stars of Germany,) went over to the Catholic faith, atCologne, [in 1805,] and in the year 1808, repaired to Vienna. In 1809, he received an appointment at the head quarters of the Arch Duke Charles, where he drew up several powerful proclamations. When peace was concluded, he again delivered lectures in Vienna, on modern history and the literature of all nations.' 'In 1812, he published the German Museum, *and gained the confidence of Prince Metternich by various diplomatic papers, in consequence of which he was appointed Austrian counsellor of legation* at the diet in Frankfort. In 1818 he returned to Vienna, where he lived as SECRETARY OF THE COURT, and COUNSELLOR OF LEGATION, and published a view of the *Present Political relations* [of Austria] and his complete works.' [He died in 1829, aged 57.] In 1828 he delivered his lectures on the Philosophy of History, in which his views as I have stated them, are fully developed.'

'This is the man whose opinions on the relation of *Popery* and *Monarchy*, and of *Protestantism* and *Republicanism*, and of the influence of the United States, have been followed by the action of the Austrians, in the formation of the St. Leopold Foundation. *He was part and parcel of the government, he was* ONE OF THE AUSTRIAN CABINET, THE CONFIDENTIAL COUNSELLOR OF PRINCE METTERNICH!'

We here copy from the Appendix of '*Foreign Conspiracy*' the '*Rules of the institution erected under the name of the Leopold Foundation, for aiding Catholic Missions in America by contributions in the Austrian Empire*,' '*the Pope's Letter of Approbation*' of this Society; and extracts from its '*First Report*,' containing '*the Letter of Bishop Fenwick of Ohio, to the Emperor of Austria*,' and '*the Answer of Prince Metternich.*'

'1. The *objects* of the institution under the name of the *Leopold Foundation* are, a) To promote the greater activity of Catholic missions in America; b) To edify Christians by enlisting them in the work of propagating the Church of Jesus Christ in the remote parts of the earth; c) To preserve in lasting remembrance her deceased Majesty Leopoldina, Empress of Brazil, born Arch-Duchess of Austria.'

'2. The *means* selected to attain these ends, are *Prayer* and *Alms*.'

'3. Every member of this religious institution engages daily to offer one Pater and Ave, with the addition, '*St. Leopold! pray for us!*' and every week to contribute a crucifix; and thus lay this small sacrifice of prayer and alms, to concur in the great work of promoting the true Faith. As however every one is free to enrol himself in this society, he may also leave it at pleasure.'

'4. Every ten members shall appoint one of their number a Collector, to receive the weekly alms. The collector shall see that the small number of his company, after the death or removal of any, is filled up. The alms collected shall be paid monthly, by the collector, to the parish minister of his district.'

'5. Every parish minister shall pay over, as opportunity offers, the alms collected in the manner prescribed, to the deacon, (in Hungary the vice-arch-deacon), and he to his most reverend ordinariate.'

'6. If any one intends a greater sum for this pious end and that to be paid at once, his alms may be given either to the parish minister, with his own inscription, inserted in the rubric designed, or to the deacon, (or vice-deacon,) or immediately to the most reverend ordinariate.'

'7. The most illustrious and reverend lords Bishops of the whole empire are fully authorized to forward the alms thus obtained, from time to time, to the central direction of this religious institution, at Vienna.'

'8. The central direction at Vienna undertakes the grateful office of carrying into effect this pious work, under the protection of his most sacred Majesty, and in connection with Frederick Reze, now Vicar-General of the Cincinnati Bishopric in North America, and of employing the funds in the most efficacious manner to promote the glory of God and true faith in Jesus Christ; so that the alms collected by means of the most reverend ordinariates, or those sent immediately to them, shall be conscientiously applied, and in the most economical manner, to the urgent wants of American missions as they are made known by authentic accounts and careful investigation.'

'9. The central direction will see that all the members of the society, for their spiritual consolation and in reward for their pious zeal, shall be constantly informed of the progress and fruits of their munificence, as well as of the state of the Catholic religion in America, according to the accounts received.'

'10. The Leopold Foundation being a private religious institution, the central direction will solemnly celebrate the feast of the immaculate conception of the Blessed Virgin, the universal patroness of all religious assemblies, as the feast of the Foundation; but will also celebrate the feast of St. Leopold Marchion, the given name of the Empress Leopoldina and special patroness of this institution; and also every year on the 11th December, (the anniversary day of the death of Leopoldina, Empress of Brazil,) it will see that the solemn mass for the dead be said for the repose of her soul and all the souls of the deceased patrons and benefactors of the institution called by her name, all the members being invited to unite their pious prayers with the prayers of the Direction.'

'11. His Holiness Pope Leo XII, eleven days before his most pious death, having declared his approbation of the institution, (which must serve as a great incitement to all good Christians,) did grant to its members large indulgences in an express letter, the publication of which, being graciously permitted by his majesty on the 14th of April, was made by the most reverend ordinariates, to wit: "full indulgence to each member on the day he joins the society, also on the 8th December, also on the day of the feast of St. Leopoldina, and once a month if through the former month he shall have daily said a Pater and Ave, and the words, '*Sancte Leopolde! ora pro nobis*,' (St. Leopold, pray for us), and on condition that after sincere confession he partake of the sacrament of the Holy Eucharist, and pray to God in some public church for the unity of Christian prince, the extirpation of heretics and the increase of Holy Mother church."'

'12. The most serene and eminent Arch-Duke Cardinal Rudolphus, Archbishop of Olmutz, has kindly taken the supreme direction of the Leopold Foundation, and appointed the most high and reverend lord prince archbishop of Vienna, his locum tenens. Vienna, 12 May, 1829.'

The following is the letter of approbation of Pope Leo XII, referred to above.

'*Be it remembered*, Although there are many things which disturb and grieve our mind in the most weighty discharge of our apostleship, while we learn that some are not only opposed to the Catholic religion, but seek to draw others also into error; yet the God of all consolation does not suffer us to be without solace, but alleviates the labors, cares and anxieties which we continually bear. This has recently happened, and we are filled with the highest joy, on hearing that, in the kingdom of our well beloved son in Christ, Francis I, Emperor of Austria and King of Hungary, a society has been formed called the 'Leopold Foundation,' which is designed to aid the cause of missions. For what is more useful to a Christian community, what is more excellent than by the preaching the word of God to confirm the just, and to lead the wandering from the paths of vice to those of salvation. And indeed, as the Apostle says, '*How shall they believe on him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?*' We, therefore, desiring to favor, as far as God permits, such a society, do with a ready and willing mind grant the requests which have been made for the endowment of the same with some holy indulgences. Therefore, trusting in the mercy of Alpighty God and the authority of Peter and Paul, his apostles, we grant to all the truly penitent co-operators in this society, who shall confess their sins, and partake of the feast of the Lord's body on the day on which they shall be received into the society, full indulgence and remission of all their sins. Also, we grant full indulgence to them after they shall have been cleansed from the pollutions of life by holy confession, and received the eucharist, on the eighth day of December, also on the day of the feast of St. Leopold, and once every month, provided that every day during the previous month they shall have said the Lord's Prayer, the Salutation of the angel, and the words, 'St. Leopold! pray for us,' and in some public church have said pious prayers to God for the harmony of Christian princes, the extirpation of heresies, and the glory of Holy Mother Church. These letters we endow with perpetual efficacy; and we order that the same authority be given to the copies of them, signed by the public notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.'

'Dated at Rome, at St Peter's under the ring of the fisherman, on the 30th day of January, in the sixth year of our Pontificate.

T. CARD. BERNETTI.

'This apostolic letter is sanctioned by the royal leave.

'By his Sacred Imperial Royal Majesty [Francis I, Emperor of Austria.]

VINCENTIUS SCHUBERT.

Vienna, 20th April, 1829.'

'First Report of the Leopold Foundation in the Austrian Empire, for the support of Catholic Missions in America.

'The members of the Leopold Foundation are united to aid, by their prayers and their contributions, the messengers of God in America, in building churches, founding cloisters, establishing schools, and in providing all that is essential for the performance of divine worship.

'We shall first give a view of what the Leopold Foundation has done from its establishment to the end of October, 1830; then will follow accounts from the missions. The institution went into operation on the 13th of May, 1829. The constitution, and the addresses delivered on the day of its establishment, were translated into the different languages of our monarchy, and sent in great numbers to the various Dioceses, to give publicity to the undertaking. In Vienna, an office was opened, which was given to the society free of rent by the Prior of the Dominicans. The result soon appeared in contributions from all quarters to the central treasury, exhibiting a lively proof of the zeal and efforts of priests and people to advance the kingdom of God on earth. Before giving a statement of the receipts and expenditures, we cannot withhold the letter which the pious bishop of Cincinnati in North America, Mr Edward Fenwick,—(whose Vicar General, Frederick Reze, as is known to you all, by his visit to Vienna, gave occasion to the formation of our pious society),—wrote to his Majesty, our all-gracious Emperor, who had patronised the society of the Leopold Foundation, together with the answer which, in the name of his Majesty, was given by his Serene Highness, the Chancellor of State, Prince Metternich.

"*Letter of the Bishop of Cincinnati to his Majesty Emperor of Austria.*

"CINCINNATI, 15th January, 1830.

"SIRE,—May it please your Majesty to receive the most respectful homage of a man who is penetrated with feelings of gratitude for the good will and distinguished zeal of your imperial majesty for the Catholic religion. We feel ourselves irresistibly led to express to your Imperial Majesty the consolation derived by the assembled bishops and directors of missions in America, at the recent news, that in the states of your Imperial Majesty, a society has been formed for the support of Catholic Missions in America. We have the pleasure also to mention the safe return of our friend and Vicar-General, Mr Frederick Reze, whose apostolical labors and unwearied zeal are above all praise. He brings me the most gratifying accounts of the kindness with which he was received and honored by pious and distinguished persons in your imperial city, especially of the flattering kindness with which he was received by your imperial Majesty, who was pleased to lend your protection to the pious work of supplying the pressing wants of our poor missions, and our new Diocess. We venture here to flatter ourselves that the worthy inheritor of the virtues of St. Leopold and the great Empress Maria Theresa, will continue to support us in our weak endeavors to extend the Catholic religion in this vast country, destitute of all spiritual and temporal resources, especially among the Indian tribes, who form an important part of our diocess. We will not fail, daily to offer up our poor prayers to the Lord of Hosts, the king of Heaven, that he may shed his richest blessings upon your imperial majesty, your illustrious family, and your whole kingdom. Be pleased to accept graciously this expression of the sincere gratitude and reverence with which we subscribe ourselves your Imperial Majesty's most grateful, most humble, and most obedient servant, EDWARD FENWICK,

Bishop of Cincinnati and Apostolical Administrator of Michigan, in the North-West Territory."

"*Answer of his Serene Highness, Prince Metternich, Chancellor of State of his Imperial Majesty.*

"VIENNA, April 27, 1830.

"Most worthy Bishop!

"The Austrian consul-general at New York forwarded me the letter which your grace directed to the Emperor, my most illustrious master, on the 15th of January of this year. I did not delay to give it to his Majesty, who was highly gratified with the sentiments expressed in it, and commissioned me to answer your grace.

'The Emperor, firmly devoted to our holy religion, feels a lively joy at the account that the truth makes rapid progress in the vast countries of North America. Convinced of the irresistible power which the Catholic doctrine must necessarily have on simple and uncorrupted hearts and minds, when its truths are proclaimed by truly Apostolical missionaries, his Imperial Majesty cherishes the most favorable hopes of the pious progress which our holy religion will make in the United States and among the Indian tribes.

"The Emperor commissions me to say to your grace, that he cheerfully allows his people to contribute to the support of the Catholic churches in America, according to the plan laid down by your worthy vicar-general, Mr Frederick Reze.

"While I discharge myself of the commission of my illustrious master, to your grace, I feel happy in being his organ, and beg you to accept the assurance of the sentiments of respect and esteem, with which I remain, your grace's most humble and most obedient servant,

PRINCE VON METTERNICH."

FOR THE REGISTER AND OBSERVER.

ROGER WILLIAMS.

Mr Editor:—In the passage quoted by J. H. of Providence, and inserted in the Register and Observer for July the 16th, I do not perceive that it is asserted or implied that Roger Williams 'was obliged to fly from the province,' on account of his being 'the founder of the Baptists in Massachusetts.' That such was the 'statement,' is entirely imaginary on the part of J. H. Whether Roger Williams was 'the founder of the Baptists in Massachusetts,' will depend upon the meaning of the expression '*founder of the Baptists*.' That he was the first to preach the doctrine of Baptism by immersion, is not true. That he was the *first* person who advocated this doctrine in this country, is not maintained. But it is a matter of historical 'record,' that Roger Williams did embrace, two or three years after going to Providence, the doctrine of Baptism by immersion. Mr Knowles, in his Memoir of him says, 'Mr Ezekiel Holliman was selected to baptize Mr Williams, who then baptized the administrator and ten others. This event occurred in March 1638-9. Thus was *founded* the first Baptist church in America, and the second, as it is stated, in the British empire.' (p. 165, 6). Winthrop (p. 293) says, 'Williams was re-baptized by one Holliman, a poor man, late of Salem. Then Mr Williams re-baptized him and some ten more.' It does not appear that a single individual could be found who had been baptized according to the Baptist mode, who could be procured to perform that ordinance on Williams; and accordingly this expedient was adopted; Holliman should baptize Williams, and Williams then being baptized, was authorized to baptize Holliman and others; and when that was done, they would be all baptized. It would seem from this, that Roger Williams is the first person on record, who received in America, the ordinance of Baptism, according to the Baptist mode of administering that rite. I may here remark that the first Baptist church in Boston and indeed in the colony of Massachusetts, was founded in 1665, 27 years after (*Knowles's Memoir p.* 393). Afterwards Williams baptized others who resorted to the new settlement founded by him, and in which there was supposed to be enjoyed perfect toleration.

It is reasonable to suppose that Williams, by the force of his character, the vigor of his mind, and the boldness of his manner, would send back to Massachusetts whence he had been banished, relating to such a matter as religious toleration, an influence which in a few years would be matured into established churches of the same order. Besides, Roger Williams was the most conspicuous individual of the Baptist denomination for many years after the first settlement of Massachusetts and Rhode Island. In view of these facts and considerations, there is not much inaccuracy, in a popular way of speaking, in calling Roger Williams 'the founder of the Baptists in Massachusetts,' or even in calling him the founder of the Baptists in New England. A READER.

RELIGIOUS MANIA.

Extract From Cotton's Thoughts on the Religious State of the Country.

It is but a little while since I visited an insane hospital, and wandered through it cells and more public rooms. I was struck with the predominance of religious mania. Those most annoying to me as a visiter, and who talked the most, and would follow us as far as permitted, were of this class. They were generally innocent; but the utterance of their wild vagaries, all connected with religion, was melancholy—affecting. When I went into the male department, and mingled with a large group of the patients in one room, to some of whom I was formally introduced by the keeper, what was my astonishment on meeting there a former ministerial brother and intimate associate! He was once a settled clergyman in my own neighborhood, highly respected for his talents, and esteemed for his exemplary christian virtues; he had many times occupied my pulpit, and been a guest at my house; I had respected and loved him. The moment his eye caught mine he turned away. I called him by name, offered my hand, which he accepted only because he could not avoid it. He was inclined to be taciturn. At my request he took a chair, and I seated myself by his side to talk with him. His pride was evidently touched, when, after a separation of years our former intimacy rushed upon his mind, he found himself in my presence, and the tenant of such a place. He wept; and the tear that rolled down his cheek under an effort to suppress his emotions—as I readily apprehended the cause from his manner—suddenly roused my own sympathies, and I found myself overtaken by the same weakness. And we who, in former days and brighter days—to him brighter—had rejoiced and prayed together here, in this prison house of maniacs, himself a maniac, wept together.

I asked him about his family. He shook his head and replied—'I don't know.' He had a book in his hand, kept his eyes upon it, and continued fumbling its pages. But as I had inquired about his family, he thought he must ask about mine, and did so. I said 'I have none; you know my wife is dead.' 'Oh, yes,' said he, 'but I thought you might have married again.' He was reluctant, however, to engage in conversation, and I could get but little out of him. Had I not found him in that place nor known anything of his history, I do not think that his deportment as a stranger, would have impressed me that he was deranged, but only disinclined to conversation.

I learned upon inquiry, that he had been there some three or four years; that his mind had been upset in consequence of having engaged with excessive zeal in the religious excitements, which have lately characterized our country, especially in protracted meetings; that toward the close of his public career, his zeal and labors were so extraordinary, as to have procured for him in many minds the reputation of a prophet; that at last he run completely wild, and was brought to this place a perfect maniac; that for the first two or three years of his confinement he was innocent toward others, but made himself a most offensive and loathsome being, and was shockingly profane and blasphemous; but for the last six months had been gradually developing symptoms of returning sanity. 'I really believe,' said the keeper to me, 'from his deportment towards you, that if it were in your power to visit him he would soon be well. Can you not do so? And I will bring him out when you come and give him the best chance.' It was painful to me, that my engagements forbade a compliance with these benevolent suggestions, and yielding to this appeal. I left the hospital under the dominion of overwhelming and indescribable emotions. And is this, thought I, one of the consequences of the fanaticism, that has been raging in my native land?

This unexpected occurrence has induced me to embrace all convenient opportunities of inquiring into the different species of mania, which prevail in our insane hospitals. From personal observation, except in the scene just described, I can say little; but I am so credibly informed as for the present to rest under the conviction, that religious mania is greatly the prevalent species in the land; and a Christian gentleman of the highest respectability, intimately conversant with this subject, has told me that it comprehends a numerous class. I feel inclined to give much credenda to this statement from the recent religious history of our country, and from the known susceptibilities of our nature under those startling and astounding shocks, which are constantly invented, artfully and habitually applied, under all the power of sympathy and of a studied, enthusiastic elocution, by a large class of preachers among us. To startle and to shock is their great secret—their power.

CAUSES OF CONSUMPTION.

Extracted from *A Treatise on Consumption &c.* by William Sweetser, M. D.

Excessive mental labor.—Mental exertion when severe and long continued, tends to disturb the just equilibrium of the nervous power, to impair the bodily vigor, and, especially if united with confinement in a close atmosphere, may often aid in calling into action a consumptive predisposition.

Overstrained application, in childhood and youth particularly, is fraught with the greatest danger to the welfare of the physical constitution, and is at the same time at war with the plainest dictates of nature, which may be read in the instinctive propensities of all young animals. Will not the young of most kinds, if left to their own inclinations, quit their place of confinement, and go forth into the pure air and green fields, there, by their innocent and pleasing gambols, to educate their various muscles, and to invigorate all their living powers?

Such, in truth, is the propensity to action in childhood, that one of the most cruel punishments inflicted upon it, is restraint from motion. What a picture of gayety and happiness is exhibited by young children just freed from the confinement of a scoool room! All their gambols and boisterous mirth, and all the intensity of pleasure derived from the contraction of their muscles, but serve to display nature's designs in relation to them at this period of their existence.

I mean not to be understood that the higher powers are to be neglected, but only that they should not be forced, while the physical education, upon which so much of the health and happiness of future life depend, is disregarded. The intellectual powers can only be unfolded by degrees, and in correspondence with the development of the physical organization. The brain of childhood is soft and delicate, and its capabilities must not be expected to equal those of more mature life. Whenever it is overworked, and forced into unnatural precocity, it must be at the expense of the other functions of the living economy, and an early death is too frequently the mournful catastrophe. The pride of parents too often incites them to force the minds of their offspring, to the neglect of their physical improvement. If a child can but be made a prodigy in intellect, no matter how puny and feeble he becomes! If he can but recite well his Latin and Greek, no matter though he cannot run, and jump, and frolic, and digest his food like ordinary boys; these are but vulgar endowments! There is such a thing, however, as educating a child to death.

As tuberculous children not unfrequently display a precocity of mind, proud hopes of their intellectual distinction are awakened, to which all other considerations yield; their physical health is consequently but little regarded, and the melancholy result is, that these high wrought expectations are all buried in a premature grave. How many gifted minds fall victims, either during their college life, or what is far more frequent, when the flattering promises of their youth are becoming realized in the intellectual splendor of manhood, to the unconquerable disease I am describing! and which sad conclusion is too often referrible to neglect of early physical education.

A very common and erroneous practice has existed, of putting weakly children to sedentary occupations. They cannot bear hard labor, and so, forsooth, are often shut up from morning till night in a close atmosphere, poring over their books, or perhaps with their legs crossed on a tailor's bench. If a parent can afford to *bring up to learning* but one boy out of the family, the most delicate is generally selected. This, however, is not as it should be. Though a feeble scrofulous child may not be adequate to very hard labor, yet he should be brought up to such occupations as are associated with bodily exercise, and much exposure to the open air,—for example, agriculture or a seafaring life; which by imparting new energy to the system, may enable it to resist the development of disease.

Females during the period of their education, are, unquestionably, too often overworked. They must learn too much in too short a time; for, in addition to the numerous studies of their schools, fashion has rendered necessary to them a multiplicity of accomplishments. Physical exercise is thus too apt to be neglected, and the soundness and vigor of their bodies, so essential to their own happiness, to that of their husbands and to the well-being of their offspring, sacrificed.

SMALL DUTIES.

Extract from a Review of 'The true Plan of a Living Temple,' in the *Christian Examiner*.

'Small Duties,'—a field much neglected in the labors of moralists, but one, on every account, most worthy af assiduous cultivation. It comprises that class of minor acts, so called, which makes up by far the greater part of the moral probation of most persons. The occasions for great and difficult virtue are rare, and the triumphs of a Christian man are not, ordinarily, to be won in any single memorable campaign, but in a constant succession of little conflicts, that require more circumspection and watchfulness, than courage or hardihood. It is in the affairs of the passing day and fleeting hour,—in the ordinary intercourse of business,—in our quiet relations with neighbors and friends,—in the noiseless paths of common life,—in its little vexations, disappointments, temptations, pains, and pleasure,—in the bosom of our families, and around the domestic fireside,—that we are, for the most part, to form and mature our characters.

So it is with the deterioration of our moral powers, and with the growth of sin. We must have been little observant of life, and very heedless of the teachings of our own personal experience, not to have learned, that a willing indulgence in any known fault, however slight we may venture to consider it, infallibly deadens the delicacy of our moral sense; impairs that 'integrity' of aims, intention, and feeling, and that entireness of religious purpose, which alone 'can preserve us,' and thus leads the way to every subsequent step of moral degradation. It is not apocryphal as a maxim of life, however it may want canonical authority, that 'he who contemneth small things, shall fall by little and little.' 'Oppose the first beginning of evil,' is a rule of duty so fraught with practical wisdom, that it has gained a proverbial immortality on earth. The descent to moral ruin is not, commonly, by a sudden plunge, but by a gradual declension; and the most abandoned being that now grovels there, if he could trace back the history of his sin and wretchedness, would find it beginning in some slight deviation; in some doubtful liberty; in some questionable indulgence; or in some wary or guarded yielding to the 'voice of the charmer,' which, at the time, seemed all but venial, or too trifling to be noted.

The same general principle is to be recognised in regard to what are commonly called Little Virtues. Not only is it true, that there is always more genuine religious principle in the silent, unobtrusive, unknown, habitual, conscientious fulfilment of the smaller duties of our place and station, than in the performance of those more signal acts, which the world, in the plenitude of its wisdom, commonly recognises as great;—but it is also to be remembered, that the pilgrimage of this world can only be accomplished by successive steps: and that habits,—those adamantine chains of the soul,—are formed by the repetition of single acts, each in itself so trifling as to escape remark; and that, therefore, if the great rules of Duty be not carried into their minute application among the small cares, unimportant engagements, trifling pleasures, humble aims, and 'proximate purposes' of the passing hour, life and all its opportunities will be lost.

And a similar train of remark is applicable to the Smaller Trials, and Lesser Adversities to which we are exposed. These, whether they arise from our own or other's infirmities of temper or demeanor, or from cross and untoward events of comparatively little importance, or from the milder forms of suffering, either of body

or mind, will be found numerous and various beyond description. They meet us at every turn, they are with us at all hours, they assail us in the midst of our earnest efforts and leading purposes, and, still more, in our hours of repose, of negligent watching, and of strenuous idleness. They present themselves when they are least desired, and we least prepared for them; they make all the engagements and relaxations, all the circumstances and connections of life, the medium of their approach; and cannot therefore be passed by, either wisely or safely, in any comprehensive scheme of duty or enjoyment.

FOR THE REGISTER AND OBSERVER.

'TOUCH NOT, TASTE NOT, HANDLE NOT, MUST BE WRITTEN ON UNITARIANISM, AS MUCH AS ON RUM.'—*Dr Beecher (as quoted in the New England Spectator.)*

Mr Editor,—I verily admired the gentleness of your comment on this coarse language. Perhaps, it was well such violence should receive from a Unitarian publication only such a dignified notice. It seems, however, even a literary paper (the Pearl) could not repress its honest indignation, but goes on strongly to administer the rebuke deserved. Without stopping to say how far I think the Dr merited so terrible an application of the knife and cautery as he received, I wish to express some thoughts of my own. When strong charges are made, it is an important question to be asked, not only in court, but everywhere else, who is the accuser? For while nothing is more justly severe and wounding than reproof from a man distinguished for mildness and correctness, the reproof of those distingnished for opposite qualities is rightly allowed to 'pass by as the idle wind which we regard not.' I wish then, in no spirit of unkindness, but in all good feeling to give some impressions I have taken of Dr Beecher. Most of us, perhaps, have only a general idea of him. We know him as a man who, some years since, made a great theological stir in this community, engaging in some theological arguments in which he was completely worsted, till, the light growing too strong for him, he took a station more favorable for his peculiar modes of influence.

1. My impression is that he is not a man of great accuracy or extensive learning. The prominences, the startling facts of History, such as the Reformation and the French Revolution, do seem embraced in his vision. But I should suppose him not possessed of a close, discriminating, commanding knowledge of the past.

2. My impression is that he has a strong intellect,—but not strong in the first, noblest exercises of reason. I do not think he has the power of clear and calm vision of the truth. The world of thought does not with him expand as a luminous sphere, steadily around a steady eye. But, while he has not this truth-seeing power, he has great skill in logic. His dexterity is wondrous in the arranging and shifting of syllogisms. He has great power of defending a point. His dogmas seem to be his moral *axioms*, even in his arguments with those whose dogmas are opposed to his, and when the question itself is who is right. He starts from his doctrines as the last and immoveable grounds. What is inconsistent with them he perceives, as by intuition, to be untrue. This logic-faculty he has brought to bear with especial force upon his honest, straight-foward opponent Dr Wilson, —as every one must see who has watched the movement of the controversy.

3. My impression is that he has a very strong imagination,—but, that it is not entirely *delicate*, the quotation at the head of this article might show, were there not a thousand instances besides. He is ever talking about great wheels or great giants,—loud thunderings,—a thousand suns,—twenty thousand candles, (see his Views in Theology). There is a strong tinge of the *physical* in all the beauty of his productions. The true distinction in regard to his imagination I think to be this,—that it is *graphic*, not *poetic*. It *describes*, *paints*, but, very rarely shows itself at all creative. That is, he has very little of that true ideal principle which is forever aspiring above this world of shows and shadows, and essaying to reach the Perfect, the Beautiful, the True.

An imagination truly sanctified and spiritualized seems to me one of the noblest powers of the human soul. It is the distinguishing attribute of the Seer. It is essentially prophetic. Without a telescope it discerns the distant,—and needs no mirror to reflect the forms of coming events. It sees them with a satisfying clearness, even when they cast no shadows before.' This is the 'vision and the faculty divine.' I make these remarks because many are apt to mistake, and mistake to their great harm, the true quality of the loftiest imagination. And many, fixing their view on the vulgar imagination exclusively, are half inclined to condemn altogether the exercise of the imagination in things serious. And this is surely an immense error. It is disgusting indeed to witness an accumulation of worn out illustration, a laying on to no purpose of large masses of red and green and black. But are there not delicate tints as well as vile and impudent daubs! And is there any less beauty in Raphael's best productions, because the clown will stop and gaze by preference at the painted mutton-leg over the door of the market-place?

4. My impression is that Dr B. is remarkably well fitted for a certain kind of preaching, for producing a certain kind of effect. He is adapted to a certain kind of work (and I would by no means say it is an unimportant work, though far from the highest) as perfectly as ever a machine was fitted to accomplish the inventor's design. And though the account of his intellectual qualities I have given would not decide him to be a very great man, yet does it not account for the very great effect he has undoubtedly produced on the feeling and character of the times?.

In the region where he resides, it has frequently been my fortune to hear him preach. I will give an instance from one of his sermons of the manner in which, as I have already remarked, he gravitates towards dogmas. The text was, 'Quench not the spirit.' Now, thought I, we shall surely have a spiritual, practical discourse, and dogmas and dialectics will for a time be banished. He commenced thus; I think I give the very words. 'The doctrine of three persons in one nature is a doctrine that lies at the bottom of all the developments of divine truth. There is not a chapter in the Bible that can be explained without it!' Then, pressing his lips together, he looked round the Church as if for one who would dare to deny his assertion.

From the discourses I listened to I should not suppose him to possess great variety or abundant resources of thought. I was reminded by them of the Chinese puzzle for children, in which seven pieces of ivory differently cut, are arranged in very many different figures.

In particular reference to the remark about Unitarianism, I have only to say I think it shows its author very ungrateful. To whom is he indebted for his nearer approach in late years to the truth as it is in Jesus? Will he deny it is in great measure to Unitarians? Nay, were all Unitarians obliged to bear the label he proposes, would he entirely escape it? Dr Beecher has been doing one work for which he deserves honor. Possessed of some true ideas, he has been doing the work of a Reformer. Indeed I have often thought of his resemblance in some points to Luther. But let him think whether it is well *ungratefully* to reproach those his benefactors, who, by their investigations, and free, fearless expositions of Christian truth, have put into his hands the very instruments which he is now using to elevate a portion of the theological world.

EXAMINATOR.

FOR THE REGISTER AND OBSERVER.

ON THE PREACHER'S ESTIMATION OF HIS WORK, EXPRESSED IN THIS LINE OF HERBERT—'THE PULPIT IS HIS JOY AND HIS THRONE.'

These words remind us of that saintly man, the Reverend George Herbert, the 'Country Parson' of Bemerton, and carry us back to his age, and its illustrious geniuses, Shakspeare and Bacon. And as we mused on that golden era, now dimmed by two intervening centuries, it may have chanced that our thoughts have enrobed themselves somewhat in its peculiar costume, and that our text has distilled in part into our discourse; to which we proceed without farther preface.

'The Pulpit is his Joy and his Throne.'

The True Preacher, remembering that his work is God's work, and once was Christ's, and that many Angels, Apostles, and Martyrs have labored at it, esteemeth the Pulpit of exceeding worth. But this he doth equitably, far from disesteeming the Pastor in his generous valuation of the Preacher. Now he regardeth his work as little short of divine, in consideration of two most solid reasons. First, in respect of the substance wrought, viz, immortal Man. Second, of the tool, wherewith alone it may be moulded into its rarest symmetry and polish, viz, immortal Truth: as diamond works on diamond. As for Preaching, the height of the business seemeth to him many cubits taller than his stature; so that he ever looketh and reacheth up to it, and never surmiseth, as some venture, that it is a matter for infant wits to undertake, but contrariwise summoning the gravity of the best manhood. Wherefore the True Preacher entereth on his service, with much exalting his Pulpit, coupled, with a sober humility of himself, thinking with St Paul, 'the weapons of our warfare are not carnal, but mighty through God.'

If it would not fatigue your patience overmuch, I would essay to show; First, on how deep a root this his large opinion of Preaching groweth; and Second, into what goodly, flowering and fruitful branches it divergeth upwards.

Now a multitude value their doings at the sum thence added to their pleasures, pride, and purses. If their equipages be but braver, their mansions costlier, and their way of living a less beaten one, straightway they are content therewith, and look no further. Touching their main enterprises of life, you would say they trail on the ground with crooked turnings and burrowing, and have their paths more as a serpent than a man. But the True Preacher setteth out on a quite diverse pilgrimage. He would choose his aims to point towards the blue heavens, rather than to plunge into the cold and dark earth, were it even to a mine of gold. So that he casts in his mind for some fitting word wherewith to utter his lofty estimation of his divine calling, but findeth only such as these; the palm of life, the soul's triumph, heaven begun, the saint's joy, in miniature; which in his judgment hint, but do not express the nobleness of the Pulpit.

He hath digested this conclusion from two things. First, Man's estate and being, who is heaven's child and dear heir. And who, in truth, may listen to a voice, whispering gently to him, wherever he goeth: 'Thou art a King's son.' For though custom has whetted off the edge of admiration, and through habit, he at last vieweth with coolness the richest and most majestical of Nature's robes, yet so is the world to him as a king's palace, even the King of Kings; and man the lord and temporary tenant thereof. As saith the pious Herbert, who was no common poet, besides his eminency as Pastor:

'For us the winds do blow,
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good:
As our delight, or as our treasure.
The whole is either our cupboard of food,
Or cabinet of pleasure.
* * * * * * *
'More servants wait on Man,
Than he'll take notice of. In every path
He treads down that, which doth befriend him
When sickness makes him pale and wan.
Oh, mighty Love! Man is one world, and hath
Another to attend him.'

Wherefore the True Preacher ascendeth the Pulpit, as the Astronomer his observatory, to discern the circuits of these two great worlds, and to map them out. And he laboreth, as best his ability serveth him, and his power reacheth, that two such excellent luminaries may not be confounded together to their ruin, nor wander away from their set orbits; but that both, (we adopt an ancient fable,) may be pitched to the Music of the Spheres.

For, Second, when the Preacher seeth the world to be so huge, and man to be so little, he is always in dread, that he may grow to it, like a stone-ledge or tree, instead of holding his freedom, and being ready to walk into the starry city, whenever the King sends word. And so that man, who tarries awhile in this most illustrious suburb, only till he put on the wedding-garment, should forget his errand and sit down and make the flesh his home and last haven. But the True Preacher, fearing this ill conclusion, standeth as watchman, and arouseth the sleepers, and ever and anon, openeth a little way, as the Master listeth, the door of the feast, for them to hear the Great Song within.

Wherefore our Preacher hath an exceeding joy in his work. First, in respect of himself, that God hath cast for him so precious a lot, so good an office. For he describes a Minister after this wise. One who on the earth antedates the business done in heaven. Second, in respect of others, that it falleth within the very scope of his life, to be evermore intent on doing them good, and drawing out the thorns of sin and grief, by a healing application of the Gospel. So that his joy feedeth on, and expandeth itself out of the enlargement of others' joys. Herein copying his Great Archetype, Jesus Christ, that it is his meat and drink, his soul's best nourishment, the marrow of life, the sweetener of care, the anodyne of sorrow, to preach 'the glad tidings of the kingdom of God.'

And to do this, in the focus of many heaven-lighted eyes, and bright beamings of God's images, coined in the flesh, (albeit some are rusted and razed by sin, that they have more of earth than heaven,) is a most select and eminent joy. What an admirable work is his! How replete with satisfactions and motives! So that should it happen, that his rejoicing be a trifle untempered and enthusiastic, verily he is pardonable. For behold his waiting flock! How wistful are their looks! How eagerly they hang on his lips! Lo, the young in the dewy morning of their Eternal Day, who gaze with parted mouth and set eye upon the grave ambassador; there too are the wanderers on the dark mountains, stumbling on in their midnight path, who stop to drink one more draught at the cool well of life, and then walk on over the precipices. Lo, the old white-haired pilgrims also, who have crossed many great seas, and walked through continents, in life's journey. They bow before the Heavenly Altar in testimony, that God's pillar and cloud have marched before them; and their cheeks are channelled by the mingled streams of joy and bitterness, and fear and hope.

So that the Preacher looketh upon a little world of men, who have done him the pleasure, and their hearts the profit, as he hopes, to come to hearken to his interpretations and enforcements of the Christian Revelation. And as he beholdeth the various crowd of sad and mirthful, and good and wicked, and high and low, (so many fleshly tabernacles, pitched for a brief season in God's consecrated Tabernacle,) it is with no earthly or frivolous exultation, but with a lively spiritual emotion. 'The church bells,' saith an excellent author, 'are heard beyond the stars;' much more are the True Preacher's thoughts, soon to engage in the holy service, plumed to that flight. When he considereth this minute arc of Time, he is presently induced to think of the stupendous cycle of Immortality, whereof it is part. And as he reflecteth into what a sun, that enkindled eye, dwelling heedfully on his, may hereafter outspread, he trembleth, and feareth it would be a rapture too high for reality, that he, mere man and brother clay, should be able to save it from a dismal eclipse, and cleanse away its spots, and emblazon it with a keener lustre. Yet as God is true, he doubteth not that may be, so he is only true himself.

Now our Preacher doth not conceive this joy misplaced or evil, but rather availing to his advantage, and gainful to make him that same thing which he would most joy to be. And he dreads any lowness of spirits, or unwelcome melancholy and despair, lest thereby God's cause should get detriment, and grow unsavory to the children of men.

Again, he witnesseth how all arts and labors most flourish and proceed under the conduct of whoever most love and glory in them. So the soldier joys in his awful risks with rude affection, and wars all the more successfully, such being his habit. The traders too joy in foreign cargoes, newly disembarked, and dip into heavier adventures. Likewise, the husbandman lingers, at set of sun, with half-shut eye scanning from far his stately fields of yellow grain, and strengthens his faith and his arm belike at the same time. All these have their several profitable joys, and the True Preacher hath his also, that oversprings them, as the sky the earth. Wherefore this joy speedeth his mind with a sort of celestial quickness and airiness through the most stubborn and intricate matters, and clears up his most entangled skeins of thought, as by magic. It ever keepeth him, abating some seldom dejections, at the highest bent of his vigor and instantaneous readiness for action. So that his joy being always alert, sufferreth not his mind to be far or long absent from the good work. For though he preacheth on the seventh day, he prepareth the other six. But having concocted his meditations into befitting form and intelligible expression, he joyeth most in the utterance and transaction of his message; and not rarely, when he weigheth the dignity and grace of this his work, his noble and happy thoughts set up a ringing chime of sweet music within his heart above any cathedral minstrelsy.

This strong joy openeth a path of clear sunshine through the blackest passages of life, and beareth him up, as on eagle's wings, to do his work manfully and Christianly. For he hath his sorrow as well as this great joy, and sorrows from this joy, that are serviceable to make it greater still by way of contrast. And as he carrieth a world of Joy within, he loveth, if that be God's pleasure, that it should shine forth with irriadiations from a serene and happy face, and so the luminous Truth of Heaven be not unfaithfully blackened and marred by his sad visage, but rather taken down from its awful majesty, and so softened and humanized in him, as to attract and win men to it. For as he ever hath it in memory, that Gospel is the name of Christ's Truth, and that Religion, in its consummation, designs to exalt us to the summit of joy and bliss, he therefore striveth even in this stage to have the beginning savor somewhat of the end.

Wherefore the True Preacher esteemeth the Pulpit his joy, as its use and chief business is to make those joyful who are now wretched, or truly joyful who are now but falsely gay. For from the Pulpit, God lifteth up his glorious countenance upon the assemblage, and scattereth the glooms of superstition, and calmeth the anxious fears of the contrite, and striketh the sinning with awe, and, in fine, filleth the whole house with the daylight of Heaven. Now if the Preacher can but draw aside the veil to this most august spectacle of the Holiest, (as the old Temple veil was split on the crucifixion-day,) he joyeth to be the helper to so choice a work. Nay, his opinion reacheth to the extent, that he had rather be but a door-keeper to this Heavenly Palace, whereof the pulpit is the Throne of the All-Wise King, than to hold the largest sceptre.

The True Preacher, considering that he is the legate of God to human beings, reckoneth it no extravagance, but more a simple verity, to name his Pulpit a Throne. Not that it is his Throne, but rather Jesus Christ's, whose speech to Pilate was,—'Thou sayest truly; I am a king.' He seeth many Thrones erected in the earth, but none comparable to his. For not seldom they be but frames of ivory and gold, with iron for the staff of royalty; the power hollow, and safe in men's darkness and baseness of spirit, more than through an intelligible loyalty. And then always they are such dizzy heights, as on the topmost twig of a waving tree, that none, but he in love of destruction, would dare climb them. But the Preacher hath built his throne on the Rock of Ages, if it be not more properly part thereof. And though it be not garnished with gold, and silver, and precious stones, yet it hath impregnable pillars, which sometime came out of the sky, and most beautiful drapery, woven by Him, who bends and dyes the rainbow.

In respect of its use, the Pulpit is indeed in the Preacher's eyes one of the mightiest thrones. Not that it ruleth the body and outward custom, but the man inside. For it hath hearts for its subjects, and thoughts and feelings for its nimble servitors, that go and come on swiftest wings at its bidding. Then it is moreover the outward semblance of that throne, which should stand in each bosom; to wit, the Throne of the Universe in each heart in little, as you may see the moon imaged in a drop of dew.

But yet the True Preacher carrieth himself with no lordly demeanor, nor imperious sway, on this ground. He is very humble, and still not so humble as to be proud, which is a common sort of inverted humility. But he remembereth his humanity, and quelleth any motions of pride with a speedy check. He aimeth not to be ruler himself, but to raise God to the sovereignty over every soul. Great is his desire, not to direct and command the voyage himself, but to persuade his charge to resign the rudder into the hands of the Great Helmsman, who knoweth perfectly all the shores and shoals of our way on the Eternal Sea.

Our Preacher recollecteth, in fine, that he is not the only declarer of God's mandates. For though he toil hard, as did the ancient Athenian, to refine his message into pure gold, and stamp it with a current image, and though he fancieth greatly that sentence of Eliot to a brother preacher—'There is oil required for the service of the sanctuary, but it must be beaten; I praise God that your oil was so well beaten to-day:' yet he always beareth it in mind, that it is God who preacheth after all, and not so much he; and that last night's stars, or this morning's orient, are louder orators to many than his ability, and that the bolts of Providence go through many hearts, while his words could scarcely by begging get an entrance to the ear. Herefrom therefore he studieth humility, and abateth his proud expectations, considering that he is but one poor voice, (happily if not jarred and debilitated by sin,) amongst ten hundred thousand, uttered day and night without change or weariness or discordancy by our Almighty Father.

A. A. L.

FOR THE REGISTER AND OBSERVER.

CONVERSIONS TO UNITARIANISM IN ENGLAND.

The readers of the Register may remember having seen the short paragraph that some months since was circulated extensively through the news papers, taken from an English publication, relative to the Rev. Mr Kentley, who had recanted his Unitarianism and gone over to the church of England. In the more recent publications received from London, I find some statements in regard to this singular retrograde step, tending to show that the cause of truth has not suffered much in consequence, and that those who have raised such a shout of 'Io triumphe' on his change, may yet find more room for caution and moderation than for exultation, when all the facts in the case are made known to them. I forbear to state them here as they afford a melancholy example of weakness and inconsistency, of want of moral courage and clear sightedness, which I have no wish to dwell upon. I shall only say that his first change was from Orthodoxy to Unitarianism, and his last only a relapse into the former. Those however who may wish to know more of the matter are referred to an article in review of Rev. Mr Kentley's published account of his change, in the Christian Teacher and Chronicle, which may be found at the office of the Register.

I intend now, as the heading of this piece indicates, to speak of some *contra* changes which have come to my notice in England. In the publication which records the apostacy of Mr Kentley, mention is made of seven clergymen, several of whom almost simultaneously with Mr K.'s relapse and dismissal, and all within a few years, have renounced the doctrine of the Trinity, and *voluntarily resigned* their pastoral connections —two with the Independants, one with the Calvinists, one with the Baptists, one with the Church of Scotland, one with the Episcopal and one with the Roman Catholic Church—Six of these are now pastors over respectable Unitarian Congregations in different parts of England and Scotland, and the seventh is contributing no less effectually for the promulgation of Gospel truth by the able and eloquent expositions and defences of pure Protestantism which have proceeded from his pen. The Catholic Church especially must regret that such a disciple has left her altars. I here refer to the Rev. Joseph Blanco White, to whose 'Practical Evidence against Catholicism' I refer those, who are desirous of seeing a statement of the long and painful process through which his mind passed, previously to his adoption of the rational, cheering and scriptural views of Unitarian Christianity. And they may also see if they wish, that the other excellent confessors to the truth of the same doctrines, having many and strong predilections in favor of other systems, had to go through scarcely a less severe mental and moral conflict to which nothing but a noble independence, a pure conscience, and a free judgment could have made them equal. The very fact that they have in despite of all joined an unpopular sect every where spoken against, removes any thing like the suspicion of worldly interest or reputation.

These conversions, it will be remembered, are only those which have recently come to our notice from abroad. In this country some memorable examples have occurred within a few years, (but not confined to the clergy). Had we time and space, says the writer from whom I obtain the facts, (the remark is somewhat applicable to this country) 'instead of units, we should have to detail these conversions by scores; a large proportion of those who are now engaged in the Unitarian Ministry, having been born, and more or less educated, in Trinitarian communions; the church of England, the Calvanists, and Methodists each having given up to us their full share of upright and honorable men.' After these statements I do hope that our Orthodox friends will not perpetually ring in our ears the name of a single individual who may happen to leave our denomination, when so many are coming out from their own. It is doubtless true that most of them are not apprised of these facts, and it is not the common practice of Unitarians to boast or make a display of them. But at the present time, so much is said about Unitarianism going down, they seem called upon for a brief but positive denial of the charge.

That these facts are cheering to us, who can doubt? We believe that we are to receive many more new and active laborers in the cause of our holy religion from similar sources. Such is the progress of religious enquiry, and such the resistless spirit of reform, that doctrines which have been so thoroughly proved never to have been taught by the Author and Finisher of our faith, can not long hold their sway over men's minds. Though bound up with human creeds and articles of faith, they must pass away, while the pure Gospel of Christ will abide forever. I have some remarks on another topic somewhat connected with this, which I postpone until next week.

F. A.

CHRISTIAN CHARACTER.

The many angry and uncharitable parties into which the christian world is unhappily divided, have not a little contributed to the corruption of christian manners. This effect is not owing merely to a diversity of opinions, which in the present state of things is unavoidable, but to the *over great stress* which is laid by each party upon its *distinguishing tenets*, and the *meritoriousness* of *contending* for them with *intemperate zeal and passion*. For, alas, by this means the zeal of Christians is turned into a wrong channel; the war against the world and their lusts, in which all Christians are equally concerned, is changed into a state of *hostility amongst Christians* themselves; and to be more than ordinarily earnest and active in maintaining some favorite opinions hardly allowing that those of the contrary side can have a covenant title to salvation, is made to serve instead of the substantial duties and virtues of Christian life. Were Christians more universally agreed, that there was no virtue in being of this or that opinion where there was not a good life, and that there was no crime in being of the contrary opinion, after persons had sincerely endeavored to know the truth, there would then be no room for men thus to deceive themselves, and to mistake that for love to the gospel, which is nothing else but a proud conceit of their own understandings. Then do men best express their affection to Christ and his Gospel, when by a charitable and heavenly temper of mind and a holy and regular conversation, they imitate the one and adorn the other. And the more solicitous they were about this, the less concerned would they be for the differences between them and other good Christians in things disputable and less apt to give any countenance to persons whose lives were a disgrace to their profession, only for the sake of their holding the same opinions. 'Tis really melancholy, that while all sides are wrangling about articles of faith, and modes and ceremonies of worship, they should generally forget that which is of the greatest consequence of all, a *strict and humble piety* and a *diffuse benevolence or charity*. —*Grove's Sermons.*

CHRISTIAN REGISTER.

BOSTON, JULY 30, 1836.

ARISTOCRACY OF OUR CHURCHES.

In the Register of the 2d and of the 9th inst. there were some remarks communicated, occasioned by the phrase *Aristocracy of our Churches*. In the first of these articles, the writer says: 'This is a term which we lately heard in an Address on one of our charitable occasions; and we notice it with some regret in a Discourse lately published by Rev. O. A. Brownson, accompanied with remarks designed to expose the evil, and suggesting some remedies demanded, as the author thinks, by the "Wants of the Times."'

We here extract from the *Reformer* such portions of Mr Brownson's reply, as are necessary to explain the occasion of his using the phrase, and to show how he would remedy the evil.

The Correspondent of the Register regrets the use of the phrase 'Aristocracy of our Churches;' we will assure him that the phrase did not originate with the author of the discourse in question. He found it in common use in the city, and adopted it as happily expressing the thing to which he is opposed.

The only reason assigned by the correspondent of the Register, why the present system of pews is necessary, is that without it there would be great difficulty in building churches and supporting ministers. This is idle. The system is far from being universally adopted. It is unknown in catholic churches, in methodist churches, and was formerly unknown in the congregational churches. The system of taxing pews for the support of the ministry is adopted to very little extent out of some of our large cities. Let meeting houses be built by voluntary subscriptions, and ministers supported in the same way, and no difficulty will occur.

We would have all the seats in a church made of as equal value as possible. We would have them all free, and rich and poor should fare alike. There is good breeding enough we hope in our community, to avoid all unpleasant collisions. We get along with free seats at public lectures, and we know not why we cannot at religious meetings.

In the second article in the *Reformer*, occasioned by a second article in the Register, Mr Brownson says:

The discussion of this subject is not of our seeking. In our Discourse to which allusion has been made, we merely reiterated what we supposed was an admitted charge.

After avowing his scrupulous abstinence from saying any thing to arouse the jealousy of classes, and expressing his wish 'to harmonise the rich and the poor,' Mr Brownson adds:

We wish it understood that so far as we are concerned in this matter, we have no wish to prescribe to the churches, what rules they shall adopt. Where the pew system is introduced we do not ask to have it abolished. We have merely alluded to that system as one thing which keeps away many from church, and as a thing which would not be introduced into the society we were forming. Let the pew system remain where it is, for aught we care. It is not one of the abuses we seek to reform any farther than our own society is concerned.

Without any wish to take a part in this discussion, we have thought it due to Mr Brownson to furnish the readers of the Register with this explanation of his views, in answer to the communications in the Register.

IRISH TEMPERANCE SOCIETY.

We have received the 'Address from the Irish Temperance Society of Boston to their Countrymen in America,' and we bid it hearty welcome.

It alludes to the causes why the Irish have migrated in such numbers to this country and speaks of the 'high and solemn responsibilities which they owe' to the country of their adoption.

In regard to the great subject of the address, its authors frankly acknowledge the past remissness of their countrymen, and invoke their attention in the following animated appeal:

Fellow Countrymen, in the noble cause of Temperance we may well blush to confess our lethargy; but let us not despair, for since the wheel is now in motion we can yet redeem the time. Say, then, shall we not redeem it? This lethargy, as might be expected, has given room for the impression, 'that Irishmen were averse to the growth of Temperance, and consequently to the growth of morals.' Now it is for us to say whether we will tacitly admit this impression to be founded on fact, or, by our conduct, prove that it is founded on error. It is for us to say whether we are *en masse* abettors of intemperance, or deliberately, yet energetically refute it. The impression that is abroad on this subject is either literally true or literally false. If true, and intemperance is worthy of our approbation, then sleep on. But if false, and we see its effects in undermining the health, and blighting the reputation:

'*Reputation*, take this away,
Men are but gilded loam, or painted clay—'

if its effects are to drain from us our hard earned dollars, to engender 'vice, and crime, and pauperism,' making beggars of our countrymen, widows of their wives, and orphans of their children, —if its effects are to bring to a premature grave those of our countrymen whose characters, in every other point of view, stand enviable, and whose talents and education would otherwise render them useful to themselves, and ornaments alike to their native and adopted country, —if these are the effects of the use of intoxicating drinks, (and who can doubt it) is it not high time that we should rouse from our lethargy,— high time that we should be up and doing,— high time that we should neither touch, taste, nor handle?

We have room for but one extract more touching the principles on which the Society is founded:

They have succeeded in forming an 'Irish Temperance Society' in this city—which Society, even in its infant state, has done much good, and promises to become increasingly useful, in proportion as a knowledge of its principles and objects become duly disseminated and properly understood. Its sole aim and end is to make *practical* Temperance men, unequivocally repudiating the most remote design at any effort to the making of proselytes either in *politics* or *religion*. This is the Society's bond of union, and members' pledge—a pledge which to violate, would be to blast the fairest prospects of a measure which will do more to advance the interests of Irishmen in New England, and in America at large, than any and all the measures they have ever attempted to effect.

The following resolution was unanimously passed at the organization of the Society, which resolve is intended to stand in full force as long as the Society shall exist.

'Resolved, That it will be a leading trait in the character and conduct of the members of this Society, not to recognise each other as Protestants or Catholics, not as Whigs or as Democrats, but as Temperance men, and Temperance men only.'

The Address is signed by Wm. P. Mc Kay and James D. Fitzgerald in behalf of the committee, and is followed by a truly Christian Letter of Dr Doyle, Roman Catholic Bishop of Kildale and Leighlin, to the Secretary of the Dublin Temperance Society; a letter adapted to all times and places and communions.

CORRESPONDENCE.

The following are the letters to which we alluded last week, from a respected clergyman.

Washington, D. C., June, 1836.

Mr Editor,—Being on a journey to various parts of our country, it may be in my power to furnish you occasionally with information that may be interesting to a portion of your readers. I propose therefore to send you letters, as it may be convenient, which you may publish either entire or in part, as you may judge best.

The situation of the Unitarian Society in this place is well known to many of your readers. It has been established for some time, maintaining its stand against strong prejudices; it has erected and paid for a beautiful church, and supported able and faithful preachers of the truth. Still it is small, its means are limited, and recently it has lost for want of competent support, the services of an able minister, universally respected and beloved. Does not the condition of this Society deserve the consideration of the friends of our faith at the East? Does not the importance of its situation present peculiarly strong claims upon their aid? It has done all that it can, it will continue to do all that it can, and with a little aid it would be able to secure permanently the services of some popular preacher, like some of those who have visited it this last winter, whose eloquence has attracted large audiences, and who would exert a wide and powerful influence in the diffusion of our faith. No where would a preacher address Unitarians more intelligent, or mingle with a Society more hospitable, kind, and full of good works; and no where could he labor with promise of more extensive and important results.

Georgetown, D. C., June, 1836.

I have visited this place for the purpose of learning, as well as I could, the actual condition and influence of the Jesuits' College, and Nunery Academy, two somewhat celebrated Institutions. As you have recently given some of your columns to illustrate the power and spread of the Catholics in this country, such information as I have acquired may be interesting to a portion of your readers.

The Jesuits' College was founded in the latter part of the last Century, and in 1815 received an act of incorporation from Congress to confer Collegiate degrees &c. The College buildings are three in number, occupying an elevated and highly romantic situation. Scholars completo their course in seven years, and appear to be subjected to a very strict and severe system of study and moral discipline. The number of instructors is twenty-two, all of whom are either Priests or candidates for the Priesthood. They constantly attend their pupils even in their walks and recreations, who are not allowed, except in one vacation a year, to pass even a single night away from college. All scholars are required to say *mass* in the morning, prayers at noon and at vespers and to attend the catholic chapel on Sundays.

The Nunnery is but a few rods distant from the college. Connected with it is an academy for young ladies, who are taught solely by the nuns. The age of admission is from seven to fourteen. Pupils are always attended by a 'Sister,' and can receive no visiters except in her presence. All letters written or received are examined previous to delivery. No one can pass a night, except in Vacation, away from the Academy, and all are required to attend the religious services of the Establishment. I was informed by the President and Lady Superior, that more than *seventy-five* Protestant children are at this time connected with these Institutions, and subjected to their discipline.

Conversions to the Catholic faith are not unfrequent. The President of the College was himself a Protestant youth, converted while a member of the institution. He studied Theology at Rome, and seven years ago was raised to the head of the Jesuits' College in this place. It needs but a slight inspection of the arrangements, discipline, and means for effect here adopted, to see that impressions must be received in favor of the Catholic faith, which, if they do not force assent to its doctrines, must create patialities for them which may never in after life be effaced.

Yours truly, H. A. M.

To the Editor of the Register and Observer.

Greenfield, July 25th, 1836.

Dear Sir,—The Foundation Stone of a new Unitarian Church was laid in this village to-day, with appropriate religious services, and in the presence of a considerable body of friends from this and neighboring towns. The inscription upon the plate we deposited was—

'This is life eternal—to know thee the only true God and Jesus Christ whom thou hast sent. —The Third Congregational Society in Greenfield erect this Church for the worship of the only living and true God through his Son Jesus Christ—and lay this Foundation Stone in prayer to God and love to man. July, 1836.'

The services were short and adapted to the occasion; a fervent and impressive prayer by Mr Hosmer, then the Addres by Mr Holland, officiating Pastor, concluding with an earnest invocation of the Divine Blessing by Dr Willard, after which the frame was immediately erected, and we trust will speedily become the spiritual home of many fervent spirits.

Considering the difficulties and discouragements which this Society has been called to pass through, particularly in the loss of a much-loved pastor, this event cannot fail to awaken warm hopes and call forth many ardent prayers.

We have already a good Sunday school with numbers large compared to the number of the Society,—and all both pupils and teachers animated by a spirit of devotedness, which promises every thing of good. Connected with this we are on the point of forming a Library, to which we look forward with hope, as a strong arm of power in turning many to righteousness and a knowledge of the Truth. As our number is small and the burden already great, we trust some Friends of the cause will encourage us with the donation of at least a few books of practical piety and enlightened christianity.

Yours truly F. W. H.

CHRISTIAN JEALOUSIES.

The communication which we have inserted below, we have admitted with some hesitation. We should be very sorry, on the one hand, to increase the jealousies between different denominations; because true religion and the true enjoyment of it consist so much in mutual charity or love. On the other hand, we would not urge a co-operation of different sects in any benevolent efforts in which they cannot unite heartily and upon terms of equality, nor to any greater extent than they can work together for each other's good and for that of their fellow men. That, however, would be a false pride, which should check any friendly overtures, lest they should not be met with a kindred spirit; and it would show a sad want of Christian humility, if the rejection of such overtures should excite resentment. Each denomination must judge for itself in these matters, and bear its own burdens. But we think that we can confidently acquit the class of Christians with which we are more particularly associated, of any design to procure any advantage over others by union with them in benevolent undertakings. They are, we firmly believe, willing to meet as equals those who are disposed to unite with them on subjects upon which differences in other things need not destroy unity.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—It has been the opinion of all whom I have heard speak on the subject, that the late Sunday school meeting held at the Odeon, in which Christians of different denominations participated, was regarded favorably by *all* the Clergy of our city. No one could doubt that a measure so Christian-like could be regarded in any other light. But it seems that was a mistaken opinion, as at a late meeting of the 'General Association of Massachusetts,' of which we find an account in the Christian Spectator, it was stated by a clergyman, of this city (the Rev. Mr Adams) that the Orthodox clergy in Boston were all opposed to any such union with Unitarians in order to promote Sunday schools. I regret that such a statement has been made, and I cannot but have strong doubts of its correctness as regards *some* of the respectable Orthodox clergy of the city—though I presume the gentleman who uttered it is right in the opinion so far as regards himself. Can some of your readers, who know more of the subject, give us the truth in regard to it?

CANDOR.

AMERICAN UNITARIAN ASSOCIATION.

The Eleventh Annual Report (May 24th 1836) is printed for distribution as a Tract. We took some notice of the Report, and gave a few extracts from it, together with a great portion of the Addresses that succeeded the reading of the Report, soon after the meeting of the Association. They are all now printed entire.

The following extract from the Report of the Executive Committee shows the principles by which they have been governed in relation to the publication of Tracts, and the importance they attach to that part of their duty.

'Much of the attention of the Committee has been directed to the Tract department. This they have always regarded as a very important, but somewhat difficult part of their labors. As a large proportion of our denomination are not much interested in controversial subjects, it appeared to us that the cause of religion would be best promoted by issuing publications mostly of a practical character. Occasionally, however, we have published tracts illustrative of our views of Christian truth. Such, although not so much needed in New-England, are very useful in distant places, where our doctrines are but little known, and are misrepresented; and they who believe in them are denied Christian privileges, and not unfrequently the Christian name. As these publications have a wide circulation, it is important, in preparing them, that regard should be had to the whole country. And the religious condition and wants of one part being widely different from that of another, it follows that a Tract, well suited to a particular section of country, would by no means be so well adapted to some other parts. Here practical Tracts are in the greatest demand; and there doctrinal ones are most eagerly sought. We hope, therefore, that this will be duly considered by those who read them; and that they may be profitable to all,—may contribute to their growth in grace, and enable them, too, to understand the grounds of their faith, and be ready "to give a reason of the hope that is in them."

More Tracts were printed during the last year, than in any preceding year, and the demand for them is continually increasing in all parts of the country. Of the formation of Auxiliary Associations, and of the missionary operations of the American Association, we have already given a summary account; and presuming that our readers, generally, will see the Report itself, we deem it unnecessary to give a more particular account of it.

GOOD WATER A MEANS OF PROMOTING TEMPERANCE.

There are some good thoughts on this subject by a correspondent of the *Mercantile Journal*, which, if they are as well founded as we think they are, must preponderate over all calculations of expense, so soon as the city authorities are satisfied in regard to the most eligible mode of introducing a sufficient supply of good water into the city. We extract the following paragraphs, which relate to the moral considerations, in connection with health, so justly insisted upon by the writer.

I have for a long time thought the abundant supply of good water would be one of the most efficient means of promoting the Temperance cause in the city. Until such supply is furnished, and furnished too, *free of expense*, many people will be driven to the necessity, at least will feel as if they were under the necessity, of mixing in their ordinary drink, at all seasons of the year, distilled spirit, in order to disguise the taste of the impure water they are obliged to use. But by this admixture of spirit, they only *disguise* the bad qualties of the water, which bad qualities still continue in the mixture, and have all the deleterious effects which would result without the spirit; the only effect being merely to *disguise*, to *conceal*, the offensive taste, and delude the individual, and give him a false and deceptive apology for using what his conscience forbids, his shame would otherwise constrain him from using, and public sentiment condemns, and what he is so fully convinced injures his health, his capacity and his mind.

* * * * * * *

The abundant supply of good water to the city, is essential to the comfort and health of the inhabitants, and in this view I regard it as an important means of promoting temperance. Cleanliness in person, in dress, and in dwellings, is important to health; and those who neglect it in these respects, are exceedingly liable to be negligent about their habits, their practices, and their moral principles: the exterior is an indication, and it is always so regarded, of what is within. We know nothing of a man but what is expressed by his actions, his conversation, his dress, his appearance. He who neglects even personal cleanliness, is apt to have an impure mind, as he shows an impure taste, and to be the sport of any temptation, to lose all self-government and self-respect, and to yield readily to stimulus, and to sacrifice every thing to strong drink. This is one view of the tendency of a want of good water, to result in habits of intemperance, and shows the importance of a sufficient supply, accessible to all, in aid of the Temperance cause. We can hardly expect the people of Boston to become thoroughly temperance men, until they are amply supplied with good water at the public expense.

THOMSONIAN SYSTEM.

In the *Vermont State Journal*, there is a 'Report of the post-mortem examination of the body of Miss Benton' of Braintree, occasioned by her death quickly following the gentle remedial applications of Lobelia emetics, Vapor Baths, and Cayenne pepper, administered by a person called Rev. Dr Smith; the first title being, as we suppose, indicative of his pastoral office and the second of his *medical* character.

The result of the examination, of which the particulars are given, is certified by Walter Burnham, N. W. Perry and S. Chamberlain, Doctors in Medicine; and concludes thus:

From all these facts we could come to no other conclusion than that the immediate cause of the death of this young lady was the ignorant and unskilful administration of the Thomsonian medicine, particularly the article of Lobelia.

Whatever wonders may be wrought by the Thomsonian remedies in certain cases, when directed by skilful hands, the public cannot be too solemnly warned against those who have bought the privilege of curing or killing, as the case may be, by a uniform process, all that are afflicted with all manner of diseases.

COMMENTARY ON THE NEW TESTAMENT.

When we spoke, a few weeks since, of the expected publication of a Commentary on the New Testament by Rev. Mr Peabody of Portsmouth, an error was made in a small part of the impression of the paper, in which the proposed work was called a Commentary on the *Old* Testament. We forgot to notice the misprint in the next paper, and were recently reminded of it by finding that one of our readers at a distance was led into an error in consequence of it.

EXCHANGE PAPERS.—The list of papers for which the Register is exchanged has become so numerous, that the proprietor feels compelled to make a considerable reduction after the present week.

TO OUR CORRESPONDENT A. B.—The literary communication received will be inserted in next week's Register. We should be gratified to receive from him such instructive selections as his reading shall from time to time enable him to furnish our columns.

ECCLESIASTICAL.

We had prepared a few short articles of ecclesiastical intelligence for the last Register announcing among other things that the Church purchased and fitted for Worship by the Unitarian Society of Newport, was to be dedicated on Wednesday the 27th inst., and that Dr Channing was expected to preach the dedication Sermon. By some accident the notices prepared were overlooked.

Ordination.—On Thursday, 14th July, Mr John S. Davenport of New York, was ordained Pastor of the Evangelical Church and Society of Bolton, Lancaster, Sterling and Stow. Introductory Prayer by Rev. Mr Fisher of Harvard; Sermon by Rev. J. W. Chickering of Portland, Me. the former Pastor.

We learn from the Alexandria Gazette that the Rev. Bishop Moore, of Va, held an Ordination on Sunday last, in Christ Church in that place, when the following gentlemen were admitted to the order of Deacons in the Protestant Episcopal church:—L. B. Minor, John Payne, Thomas S. Savage, M.D.; Francis H. McGuire, Alexander M. Marbury, M.D.; Robert E. Notham, and Julian E. Sawyer. The first six alumni of the Theological Seminary of Virginia.

Messrs. Minor and Payne expect soon to embark for Africa, and Dr Savage for Persia, as missionaries, under the direction of the Domestic and Foreign Missionary Society of their Church.

We understand that Rev. Mr Vaughan, of the Episcopal Church of Salem, has accepted the appointment of Secretary and General Agent of the Committee for Foreign Missions, of the Episcopal Church—and that he has signified the same to his parish.

Swedenborgianism.—The July number of the New Jerusalem Magazine contains the 'Journal of the 18th General Convention of the Receivers of the Doctrines of the New Jerusalem, in the United States,' held in Boston, June 16-18, 1836. It appears that there are 26 societies entitled to send delegates to the Convention; viz. 3 in Maine, 6 in Massachusetts, 4 in New York, 7 in Pennsylvania, 1 in Maryland, 1 in Virginia, and 5 in Ohio. There are 8 ordaining ministers, 10 priests and teaching ministers, and 15 licentiates. A list is given of 116 places containing societies or receivers, viz. 13 in Maine, 4 in New Hampshire, 24 in Massachusetts, 2 in Rhode Island, 1 in Connecticut, 18 in New York, 1 in New Jersey, 15 in Pennsylvania, 1 in Delaware, 3 in Maryland, 4 in Virginia, 1 in S. Carolina, 21 in Ohio, 3 in Kentucky, 3 in Indiana, 1 in Missouri, and 1 in Louisiana.

OBITUARY.

[From the National Gazette.]

WILLIAM WHITE, D. D.

Bishop of the Diocess of Pennsylvania.

It is our melancholy task to announce the demise of the Right Reverend William White, D. D. Bishop of the Protestant Episcopal Church in the Diocess of Pennsylvania, and senior Bishop of that Church in the United States. He died on Sunday July 17th at his residence in Walnut street, Philadelphia, about fifteen minutes before twelve o'clock, in the eighty-ninth year of his age. Our citizens feel the event as they would a public calamity. When it was made known, the bells of the several Churches were muffled, and throughout the day and evening a general gloom pervaded our community. He retained his mental faculties to the last, and died surrounded by his descendants, who were present to close his eyes.

The life of Bishop White will, undoubtedly, be written by some one qualified to appreciate and portray his many virtues; it is for us only to say that the duties of the several important relations in which he stood to society were performed with undeviating correctness and suavity; he possessed the rare merit of winning the respect and love of an entire community to which he was an ornament and a blessing. His piety was deep and unfeigned; his walking humble yet dignified; his sermons profound. In his mind the welfare of the Christian church was always the prominent consideration. The description of Cowper's preacher might well have been applied to him:—

'Simple, grave, sincere;
In doctrine uncorrupt; in language, plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.'

The Christian world is much indebted to his example, precept, and steady adherence, and in his death the Church mourns one of her great Apostles. With his bereaved family we sincerely sympathize; but may they be consoled by the reflection that he has departed full of honors as of years. He will be interred in the family vault in Christ Church ground, Second street.

William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania, and rector of Christ Church, St. Peter's and St. James's in the city of Philadelphia, was born in this city on the 4th of April, (N. S) 1748, was educated in Philadelphia College, and there graduated B. A. in May, 1765, and A. M., about three years afterwards. He was ordained by Dr Philip Young, bishop of Norwich, under letters dimissory from Dr Richard Terrick, bishop of London, on the 23d of December, 1770, and priest by the same bishop Terrick, on the 25th day of April, 1772. Having while in England, been conditionally nominated to the place of assistant minister of Christ Church and St. Peter's he was regularly elected to the same, on the 30th day of November, 1772, and was elected rector of said Churches on the 15th day of April, 1779. He graduated D. D. in the University of Pennsylvania, on the 4th day of July, 1781, being the first person named for that degree in the said institution. He was elected bishop of the Church in Pennsylvania, September 14, 1786,: and was consecrated to the Episcopacy on the 4th day of February, 1787, by Dr John Moore, archbishop of Canterbury, assisted by Dr William Markham, archbishop of York, Dr Charles Moss, bishop of Bath and Wells, and Dr John Hinchcliff, bishop of Peterborough. He was for some time Chaplain to Congress, the duties of which he performed to the entire satisfaction of that body. He accepted the office after the British forces entered Philadelphia and before intelligence was received of Burgoyne's defeat. On the removal of the Federal Congress from New York to Philadelphia, he became one of the two Chaplains to that body, and enotinued to officiate in that capacity till the removal of the Government to Washington in 1801.

Bishop White was born in Philadelphia, on the north side of Market street above Fourth street, in the house afterwards occupied by Mr Kuhn as an auction store. His father, who was an emigrant from England, settled in Maryland, but prior to the birth of the son removed to Philadelphia. In the course of his lengthened labors he has consecrated every Bishop of the Episcopal Church in the United States, except the Bishop of Michigan, who has received consecration since illness confined him to his chamber.

He was one of those examples of steady virtue sent upon the earth by Divine Providence, as if to prove how near the great pattern of perfection it is permitted to approach. Three individuals have appeared among us who have had no superiors among men—Washington as a commander, a patriot and a man, Marshall as an impartial and upright judge, and White as a teacher of the Gospel and an immaculate head of the Church. He was almost the sole remaining link that connected the present generation with the eventful periods of the past. During the period of his indisposition his well known door was the scene of incessant inquiries after his health, and since his decease the extent of the sympathy of all classes is evinced as they pass his domicile. Several of the clergy called upon him Sunday morning as they proceeded to church; he inquired kindly of their health, and before their duties of the morning were over he was no more. No struggle marked his departure—he died as he had lived, in calm, and meek reliance upon his Savior. The following exquisite picture from the Œdipus of Lee, applies, with slight variation in the first line, to the deceased.

'Of no distemper, of no blast he died.
But fell like autumn fruit that mellow'd long:
E'en wondered at because he droopped no sooner.
Fate seem'd to wind him up for four-score years:
Yet freshly ran he on nine winters more:
Till, like a clock worn out with eating time,
The wheels of weary life at last stood still.'

INTELLIGENCE.

Printing Establishment of the American Bible Society Burnt.—About 4 o'clock this morning, the large five story brick building, 117 Nassau-st., belonging to the American Bible Society, and occupied as their printing establishment by Daniel Fanshaw, was discovered to be on fire, and notwithstanding the most praiseworthy and indefatigable exertions of the fire department, the interior of the building was riddled from bottom to top, and its contents either destroyed or badly damaged. Among the property in the building, were 18 or 19 power presses, and a steam engine, with the other necessary apparatus for driving them. All these are put *hors du combat*, though we are inclined to think they are not in the aggregate damaged more than 50 per cent, on their former value. A large amount of type is destroyed, together with the office furniture, all of which, like the presses, belonged to Mr Fanshaw, whose loss must be $15,000 or $20,000. He is insureed only $5000. The Bible Society owned the building, on which they had $5000 insurance, and an equal amount on their property within it. In both cases the insurance will more than cover their loss. The damage to the building is not probably above $2,500, as the walls stand firm, and the timbers, although much burnt, have not fallen.—Among the property of the Society destroyed, were portions of an edition of the New Testament in Modern Greek, of the Bible in German, of a pocket Bible in English, and of the last Annual Report, which was nearly ready for publication. The main building of the Society, containing the Depository and Secretaries rooms, was not injured. This is the third time that said building has been imminently exposed to destruction by fire, within a year past.

The fire appeared to have caught from a furnace in the cellar. Two men who passed the building a short time before the alarm was given, say they heard persons within, but it was probably only the noise of the fire and its effects.—*N. Y. Journal of Commerce July 21.*

John Randolph's Will.—We learn from the Whig that the General Court of Virginia have affirmed the validity of the various Wills and Codicils of John Randolph of Roanoke running through the years intervening between 1819 and 1830. The most important feature in the testament established is the emancipation of his Slaves, now numbering about 500 and for whom he makes provision. They settle the bulk of his estate on the Hon. Wm. Leigh, Judge of the General Court; but he having renounced all benefit to qualify himself as a witness against the last will of 1832, the effect will be intestacy as to what was bequeathed to him, amounting to about $150,000, which will go to Mr Randolph's Heirs at Law.

An appeal will be taken to the Court of Appeals.—And as that tribunal reversed the decision of the General Court of July, 1835, admitting his last will to probat, it is possible the present decision may also be reversed. In that case, general intestacy will be established, and Mr Randolph's whole estate be distributed to the Heirs at Law, under the Statutes of Descents.

The following is the original will and one of the codicils. Other codicils were also made, but they are not given in the Richmond papers.

'In the name of God, amen. I, John Randolph, of Roanoke, in the county of Charlotte, do ordain this writing, written with my own hand, this fourth day of May, one thousand eight hundred and nineteen, to be my last will and testament, hereby revoking all others whatsoever.

'I give to my slaves their freedom, to which my conscience tells me they are justly entitled. It has a long time been a matter of the deepest regret to me, that the circumstances under which I inherited them, and the obstacles thrown in the way by the laws of the land, have prevented my emancipating them in my life-time, which it is my full intention to do in case I can accomplish it.

'All the rest and residue of my estate, (with the exceptions hereinafter made) whether real or personal, I bequeath to Wm. Leigh, Esq. of Halifax, Attorney at Law—to the Rev. Wm. Meade, of Frederick, and to Francis Scott Key, Esq. of Georgetown, District of Colombia, in trust for the following uses and purposes, viz: 1st. To provide one or more tracts of land in any of the States or Territories, not exceeding in the whole four thousand acres, nor less than two thousand acres—to be partitioned and appertioned by them, in such manner as to them may seem best among the said slaves. 2d. To pay the expense of their removal and of furnishing them with necessary cabins, clothes and utensils. 3d. To pay the expense, not exceeding four hundred dollars per annum, of the education of John Randolph Clay, until he shall arrive at the age of twenty three—leaving with him my injunction, to scorn to eat the bread of idleness or dependence.

4th. To pay to Theodorick Bland Dudley ten thousand dollars.

5th. With the residue of said estate, to found a School or College, to be called Roanoke College.

'I give to Theodorick Bland Dudley all my books, plate, household and kitchen furniture, and all my liquors—also my guns and pistols, and the choice of six of my horses, or brood mares, and my siugle chair, with my best riding saddle and valise. It is my will and desire that my executors give no bond or security for the trust reposed in them. In witness whereof, I have hereunto set my hand and affixed my seal, the day and year above written.

JOHN RANDOLPH, of Roanoke.

'CODICIL.—It is my will and desire, that my old servants, Essex and Hetty his wife, be made quite comfortable. It is my intention, that my reversionary claims on Mrs Blodget's and Mrs Randolph's estate, should pass the devise to my executors, who may sell any portion, or the whole of my said estate, of whatsoever nature it may be, the specified devises only excepted. J. R. of R. [SEAL.']

[*From the Boston Recorder.*]

ANNUAL MEETING

OF THE BOSTON AUXILIARY OF THE AMERICAN UNION.

The annual meeting of the Boston Branch of the American Union for the Relief and Improvement of the Colored Race, was held on Monday evening the 15th inst. in the large hall of the Masonic Temple. The room was filled at an early hour, and notwithstanding the extent of accommodations afforded for the audience, many were unable to obtain admittance. The meeting was called to order by the Recording Secretary, Mr Horton, and the President of the Society being absent, Prof. E. A. Andrews was called to the chair. The meeting was opened with prayer by Rev. H. Winslow, of this city.

The annual report was read by Mr Rogers the Corresponding Secretary. It was principally occupied with statistical information, drawn from the report of the Rev. Mr Spaulding, who had been employed for several months, during the past year, as the agent of the society, in investigating the condition of the colored population of Boston. I have not time at present to give even an abstract of the report which will probably soon be published. It may be sufficient, at present, to observe that it exhibited a very full and instructive view of the colored population of this city, —more complete, I presume, than has ever been given of a similar portion of the inhabitants of any of our cities, in respect not only to their numbers, but their ages and employments, and the means possessed by them for moral and intellectual improvement.

The acceptance of the report was moved by the Rev. Mr Parker, who, in the course of his remarks, took occasion to speak with some severity of the government of the city on the ground that colored youth were not admitted into the public Latin school. To these remarks Francis J. Oliver, Esq. in behalf of the public authorities made a prompt and highly satisfactory reply.

The Rev. Dr Blackburn, of Illinois, then addressed the audience with his charateristic eloquence, and illustrated his remarks by many anecdotes of deep interest derived from his own experience and observation.

The Rev. Dr Beecher, of Cincinnati, then came forward, and was received with very manifest tokens of satisfaction on the part of the audience. His address, notwithstanding the lateness of the hour, was listened to with the most profound attention. It is impossible for me to give any adequate impression of his varied and eloquent remarks, in which he expressed, in the happiest manner, his confidence in the principles of the Society, and his conviction that the 'American Union' and its auxiliaries will prove a rich blessing to this country.

Few public meetings have ever been held in this city, in which a deeper interest was manifested by the audience, or in which better and kinder feelings were evinced by all who took part in its proceedings.

The conviction, so eloquently expressed both by Dr Blackburn and Dr Beecher, that this Society has adopted the true course for ameliorating the condition of the colored people of this country, was felt, I believe, by all who were present; and it is hoped, and confidently expected, that auxiliaries to the American Union will soon be formed in every part of this country. The simple object of this Society, is to do good immediately and directly to the colored race, wherever they may be found: to give to them a better education, to render them more moral, more enlightened, more respectable, and more happy. To tends; and, pursuing this course, it claims, and it is believed, will receive, the cordial support of all the friends of the colored race, however widely they may differ in regard to other measures relating to the same people.

From the New Orleans Bulletin, 6th inst.

Texas.—Copy of a letter addressed to Gen. Dunlap, dated near Sabine, July 2, 1836.

Sir, your favor of the 1st of June, reached me last evening. I regret so much delay will necessarily result before you can reach us,—we will need your aid, and that speedily, the enemy in large numbers are reported to be in Texas, their force is estimated at from 8 to 12,000. It is impossible to ascertain, but I think it somewhat exaggerated. We can meet and beat them with one third the number. The army with which they first entered Texas is broken up, and dispersed by desertion and other causes. If they get another army of the extent proposed, it must be composed of new recruits, and men pressed into service. They will not possess the mechanical efficiency of discipline which gives the Mexican troops the only advantage they have; they will be easily routed by a very inferior force,—for a portion of that force, we shall be obliged to look to the U. States. It cannot reach us too soon, there is but one feeling in Texas, in my opinion, and that is to establish the Independence of Texas and be attached to the U. States. The war has assumed a most deplorable aspect. Priestcraft and fanaticism has been united against all liberal principles, to establish and maintain this, it is necessary that despotism should be created. The God of Liberty will crush it, liberal principles will triumph, and Texas must be free.

March as speedily as possible with all the aid you can bring, and I doubt not but you will be gratified with your reception, and situation. Come by the most expeditious route, and do not encumber yourself with baggage. Bring with you arms, and forward such aid to Texas as you can. The troops who were driven from Texas, I understand, refused to return under any circumstances. They returned home miserable, naked and disheartened. For minute particulars of our situation, and much important information, I refer you to the Rev. S. Bacon, the bearer of this, who has been actively engaged in the cause of Texas. The path to honor and wealth in Texas, is open to the patriotic and chivalrous.

I am, your ob't serv't and Friend,
(Signed) SAM. HOUSTON.

Gen. R. G. DUNLAP, Nashville, Tenn.

The steamer Heroine, arrived last evening from Louisville, brings ninety-four fine looking men, commanded by Capt. Earl: armed and equipped like regulars—all bound to Texas.

FOREIGN.

In the absence of important political news we copy the following items from various sources, concerning matters which to those who take an interest in the world's advancement, must afford far more gratification than details of battles and of political feuds, and intrigues.

Captain Back and the Arctic Regions.—His Majesty's ship Terror, fitting out at Chatham, will sail in a few days to convey Capt. Bach to the Arctic regions, with the view of ascertaining correctly the geography of those parts of North-Eastern America, over which the mist of obscurity still hangs so heavy, and to which his own late discoveries and the voyage of Sir J. Ross have given an additional interest. He takes, as his first Lieutenant, Mr Smyth, who last autumn returned from the completion of a journey from Lima to Para, down the Amazon, and who accompanied Capt. Beechy in the Blossom a few years ago through Behring's Straits in the hope of meeting Capt. Sir J. Franklin. The ship will make for Wager Bay, where she will be laid up, and parties will proceed westward across the neck of land which is supposed to separate that inlet from the Polar Sea, or Gulf of Boothia, as Sir J. Ross calls it; for the navigation and exploration of which they will carry with them light boats already built for that purpose. Capt. Back and his gallant companions are expected to return within two years.

The Steamers on the Euphrates.—By an article in the Malta Government Gazette it appears that letters had been received there to the 30th of March. 'The two steamers were then,' says the account, 'after great efforts and extraordinary difficulties, afloat, manned and equipped, without loss or injury to the machinery. The larger one, the Euphrates, had made a trip up a rapid to Bir, and there saluted the grand sultan's authority, with 21 guns, to the astonishment of the native population. This trial was most satisfactory as to the good qualities of the Euphrates, for the services for which she was constructed. The Tigris was detained for some stores lately carried to Syria by his Majesty's sloop Columbine; but it was expected that in a day or two Colonel Chesney, with both the steamers, would commence his course down the great river.'

Navigation on the Danube.—VIENNA, May 26. —News has been received to-day that the Ferdinand steam-boat, Captain J. T. Everson (an Englishman) the first of those belonging to the Austrian Danube Steam Navigation Company, having left Constantinople on the 7th of this month, had safely arrived at Galacz on the 10th, at three in the afternoon, and was to set out on the 12th, in the morning, to return to Constantinople. It will now perform the voyage between the two places regularly twice a month, and thus complete the direct intercourse between Pressburg and Constantinople. It performed its voyage in sixty-four hours, having stopped for a few hours at Verona and Sulina, at the mouth of the Danube, where the captain was treated with the greatest civility and kindness by the Russian authorities.

Increased Speed of Steam Engines.—A new engine, built by Evans & Thomson, Haigh Foundry, Wigan, is now running on the Liverpool and Manchester Railway, which is said to possess greater power than any other engine on the line. She leaves Manchester for Liverpool with a heavy load of goods at five o'clock in the morning, and returns again to Manchester by ten o'clock, thus traversing the distance between the two towns twice over, besides the delays of reloading, in the short space of five hours.

Ancient tomb.—There has lately been discovered at Cerviteri, in the States of the Pope, a tomb of the highest antiquity. It contained the body of the priest of Cybele, with several interesting and rare articles of gold, as bracelets, rings, necklaces or collars, cups most beautifully chased, pateræ, an altar for burning incense, and instruments for opening and for inspecting the entrails of the sacrifices; also, 36 idols in *terra cotta*, and bronze handles of whips, the thongs of which were decomposed. The body was laid upon a broad iron bar, and covered with a robe of gold tissue, considerable fragments of which still remain.

Advancement of Literature.—A plan has been proposed in France, the object of which is to establish a general system of exchange, with regard to the duplicates of books, deposited in the public libraries and museums of France, and other states of Europe. It is said, that the proposition has been favorably received by the French, and several other continental governments.

MARRIAGES.

In this city, by the Rev. Mr Young, Mr David W. Williams to Miss Adelia Coffin, daughter of Wm. Coffin, Esq.

In this city, on Monday evening, by Rev. Dr Homer, of Newton, Mr Charles Kingsbury, to Miss Harriet Mellen Homer, both of this city.

In this city, on Wednesday evening, by Rev. Mr Lothrop, Mr Joel Richards, to Miss Caroline Rundlet daughter of John Lakeman., Esq.

In Brighton, by Rev. Mr Austin, Mr Job Fish to Miss Mary Ann, eldest daughter of Benj. Porter, Esq.

DEATHS.

In this city, Mr Benj. Hastings. 53.

On Sunday morning, Mrs Judith B. wife of Mr E. P. Porter, 27.

On Sunday, Mr Sam'l Phillips, formerly City Hay Weigher, 80.

On Monday morning, Mr Noah M. Clark, 42.

On Tuesday last, Thomas Rand Stearns, 4 years, youngest son of Mr Charles Stearns. His death was occasioned by a severe scald, of which he survived but five days.

In Wellfleet Mass. 17th inst. Mrs Catherine Cooley 26, wife of James E. Cooley, New York, and eldest daughter of Rev. Timothy Davis, Kingston.

In Malden, Mrs Sarah, widow of the late Capt. Daniel Waters, 78.

In North Bridgewater, 22d inst. Elizabeth, wife of Dea. John Crafts, 60.

At Tallahassee, 26th ult. Capt William Carter, late of the U. States Navy.

At his seat in Hyde Park, Benjamin Allen, L L. D. suddenly, on Friday 22d inst. aged 65. Dr Allen was for several years a distinguished classical teacher, after having held the office of Professor of Mathematics &c. in Union College, Schenectady.

SUNDAY SCHOOL BOOKS—PERIODICALS—MANUALS &c.

BENJ. H. GREENE, 124 Washington corner of Water Street, has just received another large supply of excellent Sunday School and Juvenile Library Books, both old and new. As many of these books may not yet have found a place in but few Libraries of this character, a list is given below for the benefit of those who cannot often come to the city. Orders by mail or otherwise, will meet with prompt attention.

No. 6.

The Hamlets
Happy Family
Swiss Family Robinson
Boy's week day Book
Martineaus Prize Essays
Helon's Pilgrimage
Scripture Stories
Do Natural History
Parley's short stories for long nights
Dialogue Stories
Bible Illustrations
Juvenile Repository
Hours for Heaven
Marcus Aurelius
Young Florist
Parley's Every Day Book
Sketches of Natural History
Village Boys
Rich and Poor Boys
Key to Knowledge
Story of Lafayette
Greenwood's Lives of the Apostles
Belzoni in Egypt
Scenes of Wealth
Parley's Picture Book
China and the English
Farm House
Berquin's Children's Friend 4 vols
Austin Hall
Woodland Cottage
Annette Warrington
Willson Avery
Clara Newgent
Carpenter and his Children
Flowers of Fable

THE SUNDAY SCHOOL TEACHER AND CHILDREN'S FRIEND. The above will be issued on the 15th July. It will be continued monthly, containing 54 pages, large 18mo. small type, at $1, 50. per year, payable on the receipt of the second number. The matter will be furnished by practical teachers in Boston and elsewhere and a large part will be made interesting to children as well as teachers. Persons disposed to patronize this work will please to send their names as above immediately.

The following Manuals are now in constant use in all Sunday Schools, and are published and for sale as above—

Allen's Questions, part 1—on the Gospels
Do Do pt. 2— Do
Do Do pt. 3—on Acts
Worcester Catechism—Carpenter,s—and Channings.
The First Book for Sunday Schools, lately introduced.
Boston Sunday School Hymn Book
Forms of Devotion, for opening and closing school

BROOKS' PRAYERS. Published as above, 'A Family Prayer Book and private Manual;' to which are added, Forms for Religious Societies and Schools. With a collection of Hymns. By Charles Brooks, Minister of the third Church in Hingham, Mass.

jy 30

NEW EDITION OF DON QUIXOTE,

IN ITS ORIGINAL TONGUE.

JUST PUBLISHED, by PERKINS & MARVIN, 114 Washington-street, Boston, and for sale at the principal Bookstores, EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, por DON MIGUEL DE CERVANTES SAAVEDRA, in 2 vols. large 12mo. amended and corrected by FRANCISCO SALES A. M. *Instructor de los idiomas francés y español en la Universidad de Harvard, en Cambrigia;* with Notes of the Spanish Academy, and the respective editions of its illustrious members, Pellicer, Arrieta, Clemencin, and of the present editor.

Besides the portrait of the author, and a map of a part of Spain, containing the places through which Don Quixote travelled, and the sites of his adventures, there are ten illustrations of his exploits, and of the mishaps of his esquire, Sancho Panza, all engraved on copper plates. The portrait and illustrations are by D. C. Johnston, and the map by G. W. Boynton.

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NEW BOOKS.

LAFITTE the Pirate of the Gulf 2 vols 12mo.
Memoir of Bedell second edition enlarged and improved. Elkswatawa, or the Prophet of the west, in 2 vols. Just received by JAMES MUNROE & Co. 134 Washington st. jy 30

TRACTS OF THE A. U. A.

JUST published and for sale at 147 Washington street, Number 107 of the Tracts of the A. U. A. —The Eleventh Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 24, 1836.

Number 108.—A Discourse on some of the Distinguishing Opinions of Unitarians, delivered at Baltimore in 1819. By William E. Channing, D. D.

INKLINGS OF ADVENTURE.

JUST received by JAMES MUNROE & Co. Inklings of Adventure by N. P. Willis in two vols. 12mo. Boston Bookstore 134 Washington street.

July 30

FARR'S FAMILY PRAYERS

THIS day published and for sale by JAMES MUNROE & CO. Farr's Family Prayers 1 vol. tamped cloth. Boston Bookstore 134 Washington street. July 30

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the previous studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institution. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 8 o'clock, A. M. of the day before commencement.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.

Cambridge, June 14.

THE OLD WORLD AND THE NEW; by Rev. Orville Dewy. A fresh supply just received by JAMES MUNROE & CO. 134 Washington st. j 23

POETRY.

ORIGINAL ODE. By a Lady.

Performed at the Sunday School Celebration at Framingham, July 4th.

Lift, lift the holy banner high,
Shout Freedom! Liberty!
The battle's fought, the victory won,
In Christ we're truly free,
Sing long and loud, ye little train,
Pour forth your noblest lays;
And every heart shall echo back
The mighty Conqueror's praise.

But hark! what notes melodious swell
In heaven's high courts above?
'Tis He! he calls us to his arms,
And bids us trust his love.
Dear Savior, yes, we hear thy voice,
And hasten to obey:
Kind teachers guide our erring steps,
And heavenward lead the way.

Sweet Sharon's rose, and lilies fair,
We bring to crown thy brow,
Oh! bind the garland, ere it fade:
Alas! it droops e'en now!
Earth's transient glories, ne'er may meet
The light of Heaven's ray;
'The rose must fade upon the hill,
The lilies must decay.'

Take back the gift; it well adorns
An earthly brow: he cries;
But never-dying flowers are mine,
The flowers of Paradise.
Then, children come; let heart and soul
In holiest love be given;
As brightest jewels in my crown,
I'll cherish you in heaven.

[From the Sunday School Teacher.]

THE DEATH OF A CHILD.

She was even yet in childhood, but she seemed
Wasting in strength like a half opened bud
Bowing upon its stem. She lay at rest,
Her young heart leaning with a perfect faith
Upon the word of God; and thus her eye
Shone with such inward light, and her pale lips
Moved with such smiles, that even those who wept
Felt in their inmost hearts a thrill of joy.

With what a marvellous vigor can the soul
Put forth its hidden strength, looking at Death
As at an angel from the courts of God!
And with what beauty, at the closing hour,
Will childhood's sweet affections blossom out!

There she lay;—peaceful as if in slumber.
A thoughtful calmness resting on her brow,
And the long silken lashes of her eyes
Pressed meekly to each other; while her heart
Seemed musing upon things that were to come,
Or raised in silent worship. All was still;
There came no sound upon the summer air
Except the bird's faint warble, or the voice
Of the low murmuring stream. Her pulse had stopped.
And those who gathered round, leaned slowly o'er
To see if yet she breathed;—when suddenly
She started in her bed, upright; spread out her arms,
And fixing upon space her kindling eyes
As if she saw her glorious home in heaven,
'How beautiful! how beautiful!' she cried,
And sinking on her pillow—passed away.

R. C. W.

BIOGRAPHICAL.

REV. JOHN PRINCE, L. L. D.

Further extracts from Rev. Mr Upham's Funeral Discourse.

The character and reputation of Dr Prince as a Divine, were injuriously affected by his very great eminence as a Philosopher. The world is reluctant to believe that a single mind can fully master more than one department of knowledge; and if a person has vindicated a title to be placed in the front rank in any branch of attainment foreign to his professional pursuit, it has been inferred he could not possibly be equally distinguished in that profession. That is, in general, a safe mode of reasoning; but we know that there are cases in which it is not applicable.

Dr Prince was a very learned theologian. Those of my brethren who have had much intercourse with him will justify this declaration. In all the facts, illustrations and reasonings that constitute the science of natural theology, his philosophical attainments gave him preeminence. He was also thoroughly versed in revealed religion. His views of the interpretation and general criticism of the scriptures were wise and comprehensive. Few divines have ever been so conversant with the history of opinions in the church. His acquaintance with the literature of theology was extraordinarily minute and exact. With the character, bearing, and general contents of every work of note, in our language, or in the latin tongue, he was familiar. Having for more than half a century corresponded with the principal London booksellers and been in the constant receipt of their catalogues,* he had enjoyed great facilities for the accumulation of a theological library, and was possessed of a most valuable, rare, and extensive collection of standard works. It is defective only in the modorn publications which have issued from Germany. Dr Prince had no book in his library which he had not read, and whatever he read he always remembered.

Although he was justly numbered among the liberal clergymen of the present day, his preaching, in reference to the doctrines inculcated, has I am inclined to think been but little, if at all, affected by any of the controversies of the last half century. His theological sentiments were always substantially the same, and would probably be found to harmonise very nearly with the views in which serious and candid christians of both parties, if they could get rid of the disturbing influence of names and phrases and sectarian lines of division, would discover themselves to be united. His preaching was rational, catholic, philosophical, and liberal, and although not calculated to be popular at the present day, was duly estimated and admired by our predecessors. His appearance in the pulpit was venerable and impressive in the highest degree, and the tones of his voice were truly noble and melodious. His figure was tall, and although very much bent by age, remarkably graceful and dignified. His dress was conformed to the fashion of the old school, and a full head of hair, perfectly whitened by time, was gathered in curls above his shoulders, so as to resemble the wigs worn by our ancestors, for which it was often mistaken. He preached his last sermon not seven weeks ago, in the afternoon of the 17th of April; and the image of his hoary locks and benevolent countenance will not soon grow dim on the memories of those who have seen him in this desk.

Dr Prince's published sermons bear strong marks of his excellent abilities and learning. His discourse on the death of his early friend and beloved associate, Dr Barnard, is an admirable production, and in some passages exhibits an almost unrivalled tenderness of sensibility and beauty of expression. The following sentence is particularly interesting on the present occasion. 'The Lord has taken away my friend, my brother, my companion and fellow-laborer in his vineyard. But he is gone to his heavenly father; and can I complain? I may weep for myself, but I cannot for him. I have followed him through many of the walks of life, and I must follow him through death. I ask your prayers that I may be prepared for it.' He has followed him through death. Let us rejoice in the hope that the friends are again united to part no more.†

Great as was his taste for human science and philosophy, I speak with full conviction drawn from a daily intimacy of many years, when I say that theology was the subject upon which he most loved to meditate, theological works were most frequently in his hands, and, as he advanced towards the end of life, I doubt not that among his most delightful anticipations of the heavenly state, was the disclosure there to be made, of all those truths, relating to eternity, the soul, and its author, about which his thoughts had been so habitually exercised.

It remains for me to speak of Dr Prince as a christian. He was indeed a christian, for he had the spirit of Christ, which is a spirit of gentleness, tenderness and love. He loved God most devoutly; and he so loved man, that he seemed not to know how to cherish any other affection towards him. I believe him to have been incapable of hatred or enmity; and, as he was an enemy to no one, so I beleive that he had not an enemy in the world. It appears that his benignant disposition was an object of particular remark at a very early period of his life. Mr Barnard, in giving the Right Hand of Fellowship at his ordination, congratulated the people in the plain simplicity of the times, that they had obtained for their pastor 'a person of Mr Prince's fine temper, and respectable abilities.'

The circumstances connected with the history of Dr Prince's improvements of the Lucernal microscope, have been mentioned in another part of this discourse. The fact that Mr George Adams neglected to make him known as the author of those improvements was freely remarked upon by others. One of his philosophical correspondents, in a letter dated London, March 3d, 1798, thus alludes to the subject: 'I am rather surprised that the late Mr Adams appears not to have made known the person to whom he was under so many and repeated obligations.' But while such remarks fell from others, they were never known to pass the lips of Dr Prince. The feelings they express were not permitted to enter his breast. It was a beautiful and most noble trait in his character, and one which was impressed upon the notice of every observer, that he was incapable of jealousy and suspicion. So far from allowing himself to harbor unkind feelings towards Mr Adams, or to indulge the idea that he had treated him with injustice, he rejoiced in his reputation, delighted to promote his prosperity, and when he heard of his death was most deeply and tenderly affected. The following extract from a letter addressed to Mrs Adams on the occasion, will sufficiently show how superior he was to every feeling of jealousy or resentment. It is, indeed, expressive of the most effectionate friendship, and of the sincerest sympathy. The extract is particularly interesting, as it presents those elevated and devout associations which were always connected, in his mind, with his favorite philosophical pursuits. While we listen to the words of comfort and hope which he addressed to a mourner, in circumstances similar to our own, let us bear in mind that, if his voice could now reach us, it would be heard uttering the same consoling and delightful sentiments. Though dead, he thus speaks to us.

'*Salem, January 25th*, 1796.

'*Dear Madam*,—It is with sincere sorrow and regret that I hear of the death of Mr Adams, and I heartily sympathise with you on that mournful event, an event which must have deeply wounded you, who was so intimately and tenderly connected with him. I ranked myself among his friends, and was gratified by the tokens which he gave me of his friendship, which I endeavored to return, by promoting his interest and reputation here among my friends in the line of his profession.

'But madam, though we lament his death, and the loss of his usefulness to society, yet it is a consolation he has fallen in so good a cause: in promoting a knowledge of the works of nature among men, and leading their minds through these footsteps up their Divine Author: in making the best and noblest use of Philosophy, that of expanding the idea of the Supreme Being in the minds of men, and impressing them with proper sentiments of piety towards him. This is the noblest pursuit of man here, and in this our friend hath spent himself: can we doubt that he is now reaping his reward in a superior state of knowledge and happiness, where the works of God can be more extensively contemplated; where the hidden things of nature which here perplex the philosopher, are more opened to the intelligent mind; and where God himself, the great, wise, and good author of the universe, gives a fuller display of his perfections, to make those who love him supremely happy.

'This, I doubt not, is the case with our departed friend, as I may judge from what I knew of his character, and the spirit of piety which he has discovered in his lectures, the last of his works. To have put a finishing hand to these, and sent them forth into the world, previous to his death, must have given him great satisfaction, as he has left behind him the teachings of a philosopher, to instruct men in the noblest pursuits, and enable them to derive from these the most rational pleasures, in the contemplation of God as seen in his works. If this laborious task has been one means of shortening his days, we have to lament an effect which has produced a loss to us, though a gain to him. And it affords no small degree of satisfaction to me, that though dead, he yet speaketh in those writings, in the language of a religious philosopher, who I must think, is the noblest of mankind. And in my imagination I conceive him participating in those sublime pleasures of heavenly devotion, to which he looked forward with such pious affection in some parts of his works. It is our part to follow him in death, as we cannot (if our selfishness would wish it) recall him to this imperfect life. Let us derive consolation from the hope of meeting him in a more perfect state—one better adapted to religious and philosophical improvement—the happiness of which will more than compensate us for all the troubles and disappointments of this life.'

The christian piety of Dr Prince was put to the severest test. Life had for him its full share of troubles, and the disease of which he finally died subjected him to the most excruciating sufferings, but no one ever heard a murmur or a complaint pass his lips. Neither the spirit of resignation nor the spirit of faith deserted him for a moment. The gospel shed its sweetest and divinest radiance upon his bed of suffering and death, and we may humbly hope that his spirit has been received to its rest and welcomed to the rewards of benevolence, integrity and truth.

And now, before I close the delineation, let me present to your view the philosopher, the divine, and the christian, as these titles all became combined in his character in the evening of his days.

Old age, to those who reach it, is a sure test of character. To the man whose passions have been his masters, and whose mind has not been furnished to endure its trials, old age is but one protracted season of weariness, wretchedness, and woe. But to the true christian, and the real philosopher, it is, notwithstanding its infirmities, a most precious period. It affords an opportunity of rest and repose; the labors of life accomplished, the mind can calmly and quietly look back over the past, and if the past has been void of offence and usefully spent, it can look forward and upward with peace, hope and joy. 'Oh happy old age! he is unworthy to reach thee, who fears thee, he is unworthy to have reached thee, who complains of thee.'‡

The last years of the life of our venerable friend realized the brightest picture of a happy old age. By the kindness of his people he was released from labor and care,—a long respite was given him, after the day of toil was over, and before the summons came to depart. In the pursuits of philosophy and religion; in the peaceful and cherished society of a kindred spirit; in the company of his friends; in the exercise of amiable affections towards man, and of admiring adoration towards God, the glories of whose creation he was continually exploring; and in the enjoyment of enough of this world's goods to meet his wants, he quietly descended the lengthened vale of years. He had his trials, and at times they were severe indeed, but his patience and faith were sufficient to sustain him while they lasted, and when they had passed away, the very memory of them seemed to be obliterated by the pleasant engagements which, in cheerful conversation, in instructive books, in philosophical experiments, and in the employments of his workshop, were ever at hand. His faculties of body and mind remained sound and bright to the end, 'his eye was not dim, nor his natural force abated;' and at last he came to his 'grave in a full age, like as a shock of corn comes in the season thereof.' In contemplating such an old age, we cannot but adopt the sentiment, although the conceit may be regarded as somewhat extravagant, which a quaint writer expressed on a similar occasion—'What a lovely spectacle! the angels of heaven fly to the windows of heaven to look upon such a spectacle.'

* Dr Prince was consulted by colleges, academies and lyceums, in all parts of America, with reference to the collection of philosophical apparatus and libraries, and for nearly half a century has been employed to select and import books and instruments for public institutions and for literary and scientific individuals. His agency in thus providing and diffusing the means of knowledge has been extensively serviceable to the country. Within the last few years of his life he has procured philosophical instruments for colleges and academies in several States of the Union, from Vermont to Tennessee. At some of our public institutions the most beautifully constructed instruments may be found, the work of his own hands.

† Dr Prince's sermon on the death of Dr Barnard was preached in October, 1814. The following circumstances had made such an impression on his mind that he thought proper, in publishing the sermon, to record them in a note to the clause, quoted, 'I have followed him through many of the walks of life.' The note is here subjoined.

'It is a singular concurrence in our walks of life, and one that has some effect upon the social feelings, that we were educated at the same university, and after we graduated kept the same schools in the same town; studied divinity with the same clergyman; settled in the ministry in the same town; the same person preached our ordination sermons; and we received honorary degrees from the same university.'

It is a singular continuation of this series of concurrences, that, without any knowledge of the fact, on my part, at the time of the funeral of Dr Prince, the same text was selected, from which the late Dr Wadsworth, of Danvers, preached Dr Barnard's funeral sermon. It is still more singular, and as affecting as it is singular, that, owing to some error at the time, Dr Prince's remains were carried down into the wrong tomb, and laid by the side of Dr Barnard's. He followed him, literally, from the cradle to the grave.

‡ 'O Felix Ætas! Indignus est ad te pervenire, qui te metuit. Indignus pervenisse, qui te accusat!' —*Petrarch.*

MISCELLANEOUS.

THE PRIVATE TREASURIES OF THE SOVEREIGNS OF EUROPE.

From an article in the Moniteur, we obtain the following curious particulars:

Russia. The Czars have a treasure began by Elizabeth, accumulated with rich objects of massive gold, rudely chased, and precious stones from the diadems of Europe, that their power has struck out of the catalogue of potentates.

Prussia. The king has 400 million of franks; great part disgorged by France after her subjugation to the Holy Alliance.

Austria. The Emperor has not opened it for 40 years, but to add to it. From the Mines of Hungary alone, which is his property, he has gold which would coin 12 million of ducats alone, and which never goes into circulation.

Holland. The Dutch King is a second Crœsus, his treasure has been replenished by all the provinces which he has lost or preserved.

Saxony. This monarch has more jewellry than money.

Mecklenburg, Denmark, Sweden and Bavaria. These potentates are poor, and scarcely can make both ends meet.

France. Louis Phillippe—excessively rich by his Palais Royal rent, left to his ancestor by Cardinal Richelieu.

Spain and Portugal. Prodigal in diamonds, especially Portugal.

Turin, Rome, Naples, and Lucca—poor.

Florence. Rich to the amount of two hundred millions.

With all their wealth, the Jewish Bankers are their sole reliance—Baron Huber sustains Don Carlos, and Donna Maria writes to Rothschild, 'Send me on my diamonds if you wish me to reign.'

BREAKING UP OF THE HAREMS IN THE EAST.—A German paper states that the Schah of Persia, in order to give a proof of the advancement of civilization, had suddenly thrown open the gates of his harem, and given their liberty to all the female slaves that it contained. All the great men of the empire followed the example, and the inhabitants of Teheran could scarcely believe their eyes when they saw the gates of the palace opened for the first time for the unhappy victims. This news causes an extraordinary sensation here and all over the east. It was believed in Pera that the sultan would follow the example.

COPPER MINES.—We have, again and again, reverted to the vast mineral resources of the State of Virginia. It is a topic on which we are pleased to dilate, and would that we could, in any degree, draw attention to the subject, and promote their developement. Attention has, until recently, been almost exclusively directed to Gold mines:—we are glad to find, however, that an interest in Copper mines is now awakened. We understand that, in the county of Fauquier, the Phenix Company have just commenced operations with the most flattering prospects, and we had, yesterday, the pleasure of seeing some very rich and handsome ores, from the lands of the *United States Copper Mining Company*, in the county of Orange, on the Eastern side of the Blue Ridge; and of examining the Report upon the veins, made by a gentleman of our acquaintance, of great respectability and scientific attainments.

The report states the vein to be of the unprecedented width of 50 feet, extending through the lands of the Company, for nearly 5 miles. Such an inexhaustible supply must attract the attention of capitalists, and will, we doubt not, amply repay enterprise. It will be seen, by reference to our advertising columns, that Books for subscription to the Stock of this company are now open.—*Fredericsburg Arena.*

TWO OCEANS WITHIN 14 HOURS SAIL!—The Atlantic and Pacific are likely to be united by Yankee enterprise. The Congress of New Granada has granted to Mr Charles Biddle and others, the exclusive privilege for 50 years, under the name of Transportation Company of the Atlantic and Pacific Oceans, to navigate the river Chagres with steam. A further exclusive privilege for the same period is granted Mr Piddle, for the transportation of goods and passengers, by the railway, Macadamized road from the head of navigation of the Chagres to the city of Panama, reserving to the public a transportation road for horses and mules.

Extensive concessions of land are made to Mr Biddle, in the same decree, in which colonies of natives and foreigners may be settled, and be exempted from certain contributions for 20 years.

One of the last provisions of the decree ordains, that if two steamboats at least are not kept in operation, and that the communications are not kept constantly, in such a state, (excepting accidents,) as to admit of the transportation between the Atlantic and the Pacific being effected in fourteen hours, the exclusive privilege is to be forfeited.

SOVEREIGNTY OF THE PEOPLE.—This phrase is so often in the mouth of demagogues and popularity hunters that it is in danger of abuse and perversion. No true republican will deny that the people are in this country the source of all power, and that their will is the law of the land. Power, however, whether in ono man alone, or in all the people, is liable to abuse, and there are instances in this land of democracy, wherein the sovereignty of the people degenerates into tyranny and despotism. When this happens, it is a despotism much more oppressive and fearful than that of one man, because it has not even the security of individual, personal character attending it, but is exercised by an irresponsible majority, a numerical mass, composed of we know not what or whom, accountable to no earthly tribunal, and beyond the reach of forcible resistance.—Instances are not unfrequently occurring, in which what are called the people, either with or without the forms of law and legislation, in lawful assemblages or by mobs, are perpetrating acts of sheer, despotic cruelty upon individual members of the community. *Hampshire Gazette.*

SONS OF LUCIEN BONAPARTE.—An extract of a letter from Rome says—'It is generally known that the family of Lucien Bonaporte reside at Canino, of which he is the proprietor. Two of his sons, giving way to the impetuosity of youth, engaged in a quarrel with the game keeper, when the latter was killed. The Roman government immediately sent a detachment of carbineers to the spot, with an order to arrest the two princes; they however, made resistance, and were joined by other young men of the neighborhood. The officer commanding the detachment was shot dead by a pistol from one of the princes. The contest became general; several persons were wounded, and among others, the sub-lieutenant and two carbineers dangerously so. The government force finally obtained the victory; one of the princes escaped, but the other was immediately sent under an escort to Rome, where he arrived on the 5th, shortly after the news of the event had reached government. It is said that the lieutenant who was killed is related to a prelate.'

A LUANTIC by the name of Bridge, from Philadelphia, drove up to the President's house in Washington, a few days since, entered, and squaring himself in the midst of the hall, (says the Globe) addressed himself to Mr James O'Neal, the porter—told him he was Chief Magistrate of the United States—that he had come to take possession; and when asked by what authority, he said by authority of the people of Philadelphia. After some inquiries about the number of domestics he took his leave, as he said, to demand the keys of the Treasury from the Secretary. Accordingly, we understand, he opened a correspondence with Mr Woodbury, and with the other Secretaries—but his mind running upon the money especially, he waited upon Secretary Woodbury, first at his house, and then at his office, and pertinaciously insisted on delivery of the keys and a surrender of the office. When asked for his credentials, he would produce none. It was enough, he said, that it was the will of the people of Philadelphia.

Finding that this did not accomplish his ends he addressed another note to Mr Woodbury, telling him that 'in order to prevent the business of the States from being any longer interrupted, he would call a meeting of the Senate.' With this view he took his way to the Secretary of the Senate—but we learn that this unlucky President, falling in with some of the police, has been lodged, for the present, in the same place with his royal rival, the renowned Richard Lawrence.

BARTRAM'S GARDEN.

Among the pleasant excursions around Philadelphia, is Bartram's Garden, which besides its own botanical value and romantic location is interesting from its being the favorite spot where Wilson the ornithologist pursued his studies. The school house where he taught is on the road, and as one rides by, his innocent character and useful life press vividly on the memory. The dwelling house at the garden is very ancient, and bears this distinct inscription on the outside, placed there by its indomitable Quaker owner, who was charged with heresy by his sect.

'TIS GOD ALONE, ALMIGHTY LORD,
THE ONLY ONE BY ME ADORED.
JOHN BARTRAM, 1770.

The green-house and nurseries are rich in plants, and the garden forms an irregular and therefore an agreeable stroll. The pionies which defy the culture of our Southern florists are here in georgeous bloom. My heart was made glad by the delicate scent and yellow blossom of a barberry bush on the high way. There is nothing that recalls the past more vividly than the perfume and color of a long-forgotten flower. *Southern Rose.*

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First.*

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

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From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

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"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortuue to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15000 copies were sold. Copies furnished for examination by the Publisher.

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THIS day published and for sale by JAMES MUNROE & Co Boston Bookstore 134 Washington st. The Rev. Mr Lorraine's Faith Examined and Changed by the Author of the 'Sunday School Teacher's Funeral.' m 28

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COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duodecimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 25

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2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, o which are in any respects peculiar. The classical citations are about three thousand.

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Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

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Yours, truly, B CUSHMAN,
Preceptor Portland Academy.

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